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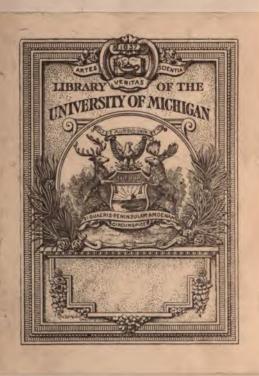
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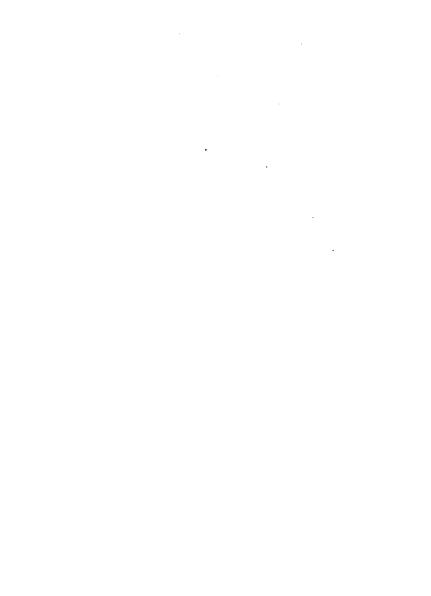
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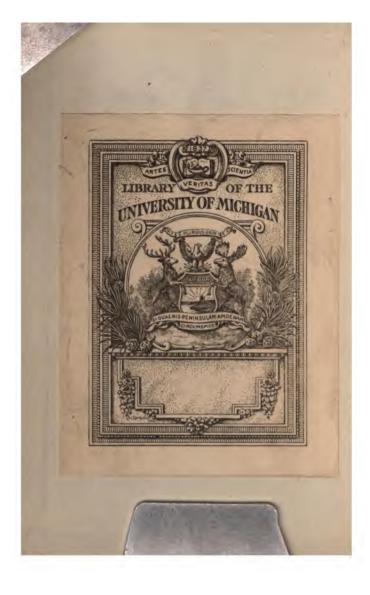
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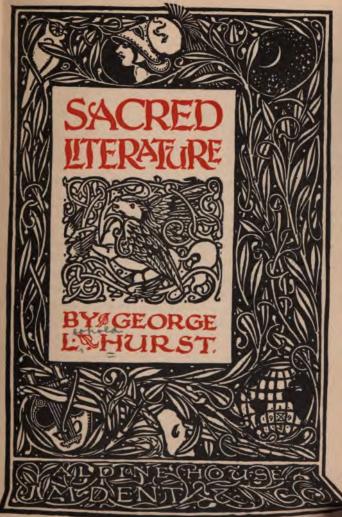


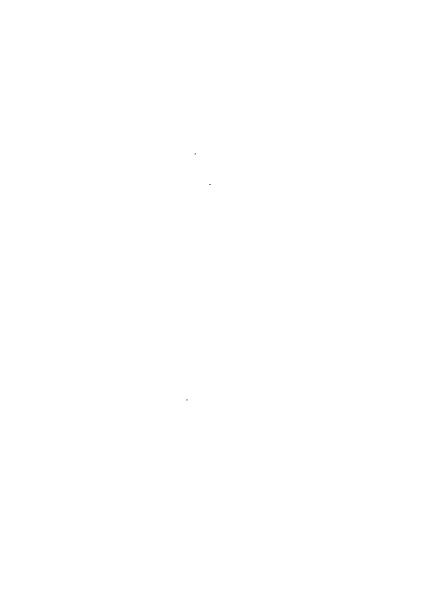
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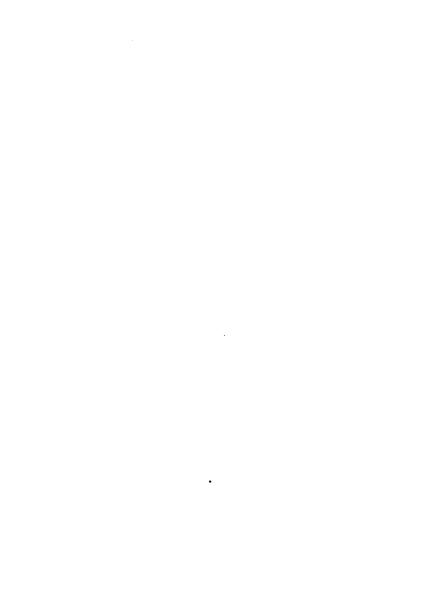
PREFACE

In the space at my disposal it has not been possible to do more than trace the outlines of a vast subject. But I have sought to indicate the contents of these Literatures so that the reader may appreciate the values and relationships of the various books and, if he should turn to the works themselves, read them by the help of modern scholarship.

The importance of the Sacred Literatures for the study of comparative theology and the historical development of religion gives this sketch its raison d'être.

GEO. L. HURST.

ST AUSTELL,



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SACRED LITERATURE

CHAPTER I

THE SACRED LITERATURE OF BRAHMANISM.

The Vedas.

THE Sacred or revealed Canon of Brahmanism consists of the Four Vedas, each of which comprises a collection of mantras or hymns, one or more brahmanas in prose, and one or more upanishads.

The Vedas are named according to the traditional purpose

of their Sanhitas (poetical sections):-

i. The Rig Veda, the veda of the hymns, for the reciter

ii. The Sama Veda, the veda for the singer at the Soma offering.

iii. The Yagur Veda, the veda for the sacrificer. iv. The Atharva Veda, the veda of the Atharvans.

As a whole the Vedas constituted the literature of a highly elaborated faith and ritual. But in their several parts they represent the stages of a long religious evolution, during which the secular became sacred and finally sacerdotal. The primitive and the philosophical lie side by side. There has never been such a religion as the theological resultant of these books would yield. Nor has Aryan society ever worn all the features they reflect.

The Rig Veda Sanhita.

The Rig Veda is the oldest collection. Its antiquity and its reflections of historical conditions render it peculiarly valuable.

As a compilation it is attributed to the rishi Krishna Divaipayana, whose labour won him the title Oyasa (arranger). Tradition also credits him with the task of superintending the arrangement of the other vedas by certain of his pupils.

There are 10,417 verses in this collection, which by the more ancient division—according to authorship—is divided into a thousand and twenty-eight hymns grouped in ten

mandalas (circles).

As a systematic whole the Rig Veda is built of six main groups of hymns. The first is an "eclectic ceremonial liturgy" (Mandala I.). The second contains the "Family Books" (Mandala II.-VII.). Then follows a book of miscellaneous and supplementary hymns (Mandala VIII.). The next group consists of hymns celebrating the Soma juice (Mandala IX.). Then follow two collections of mystical and mythological hymns (Mandala X. 1-84; Mandala X. 85-191.)

The particulars on which these distinctions are founded do not appear, except incidentally, in the Veda itself. They are supplied by a late Index, which gives the names of the authors, the number of stanzas in each hymn, the class of

metre used, and the name of the deity addressed.

Mandala I.—The first Mandala contains a hundred and ninety-one hymns, and constituted "the veritable prayer-book of the ancient Brahmans rehearsed whilst performing the eleven acts which completed the solemn offering of the Purolasa."

Tradition divides the Mandala between eighteen rishis, and has set the hymns of each poet together. The tradition is not wholly reliable. The same hymn occurs under different authorships (cf. 13 and 142). Distinct fragments are united in one piece (e.g. 126). Some clusters were drawn together because of common characteristics (e.g. 127-140) a group of examples of an elaborate metre; (65-70) a cluster of so-called

^{&#}x27; See Mr F. Pincott, M.R.A.S., in J.R.A.S., vols. xvi. and xix. 1884-

ten-stanza hymns, really composed of five stanzas, which by a literary fiction are halved and reckoned as two.

As we possess it, the Mandala is not a popular anthology but an elaborate liturgy, built about the words which celebrated the culminating act of the Soma libation.

The place of honour is held by a remarkable single verse

addressed to Agni, and ascribed to the rishi Kasyapa.

"Let us offer libations to him who knows all our wealth, May Agni consume the wealth of our enemies,

May Agni free us from all dangers, and cause us to pass over misfortune as a ship passes over the sea" (100).

With this verse the Hymn of the Five Rishis (101) is associated.

On either side of this central group five collections of hymns are arranged in the following order:—

	riymn	s or th	e Visvamitra	ramily			1-10
ii.	23	21	Angiras	22	(Bharadvajas	branch)	11-64
iii.	**	,,	Vasistha	,,			65-73
iv.	55	,,	Angiras	22	(Gautama	,,)	74-94
v.	"	"	Kutsa	99	(Bharadvajas	")	95-99
The	Hymr	is of K	Casyapa and t	he "F	ive Rishis,"		100-101
V.	,,	21	Kutsa	99	(Bharadvajas	")	102-116
iv.	77	25	Angiras	97	(Gautama	,,)	117-127
iii.	**	25	Bhrigus	,,			128-140
ii.	33	22	Angiras	"	(Gautama	,,)	141-164
i.	17	11	Agasti	,,			165-191

"This arrangement separates the Mandala into eleven distinct parts, and serves to explain the saying: "the Purolasa is offered in eleven vessels." It suggests that the Purolasa was a religious act, which enumerated all the rishis (seven of the eight families of Vedic poets have their works included), and with them the entire people in a ceremonial observance, consisting of eleven separate acts, accompanied by the recitation of eleven sets of hymns" (J.R.A.S., xvi. 1884, p. 381, etc.).

The nature of the service is indicated by the fact that the "five rishis" were not human beings, their names are the names of the principal acts in the great Horse sacrifice, the Asyamedha.

It is a reasonable conclusion therefore that this Mandala

was the ritual book for the supreme sacrifice.

Amongst the separate hymns a certain progress may be made out. Towards the beginning of the liturgy are hymns extolling the efficacy of ritual observances. These are followed by descriptions of the process of making the Soma juice. After a laudation of the fully prepared juice (91), come supplications for forgiveness, and a hymn telling how fire is begotten of wood. The Kasyapa verse is speedily followed by further prayers for forgiveness, after which several instances of the value of sacrifice are recounted.

The majority of the hymns are simple invocations, of the fire, the water, the sky, etc. Some were inspired by the circumstances and purely secular concerns of the poets and their friends. But such subjects were merely incidental. The main purpose of the hymns was to provide prayers and praises for divine worship. Agni, the deity of fire, to whom fifty-one pieces are dedicated, is worshipped as "the high priest of the sacrifice," "the minister who presents the offering." He was "the messenger" as well as protector of the home. Indra is addressed in fifty-eight hymns. He was "the shedder of rain." The showerer who "set open the cow-pastures," and hence the giver of all good. "The singers extol Indra with hymns, the reciters with prayers, the (priests) with texts" (71).

References to social conditions abound and show that by the time the hymns were collected the Aryan clans had reached a high level of civilisation. Widely differing stages, however, are reflected in the various poems. A time was when "a milch cow, a swift horse and an able son" were the most desirable boons (9120). Pictures of later culture show men living by "beautifully embanked rivers" (3811) on which vessels "moved by a hundred oars" (11635), able to "float over the sea keeping out the waters" might glide. Towns are portrayed "defended by strongholds" (413), with mansions "where there (were) horses" (83) where chariots, prostitutes and gamesters were known,

and where laws governing inheritance and wealth were in force.

The sound of the conflict with earlier settlers rings in many stanzas and the note of intertribal warfare in some.

Mandala II.—The second Mandala is the first of the six family books which form an important group. They are uniform in character and "constitute the centre or corpus of the whole" Sanhita. They are arranged according to the relationship of their respective rishis to the important Angiras family, under the influence of whose members this Veda seems to have been systematised.

The central Mandala of the group (V.) is ascribed to the Atris, a family whose ancestor, Atri, appears to have been the patron saint of Soma. The Moon or Soma was spoken of as "born of Atri" (cf. Max Müller, Chips, vol. iv. pp.

328-367).

On either side are Mandalas ascribed to two branches of the Angiras. "The Visvamitra family, ever the friends of the Angiras, stand next and are balanced by their great rivals, the Vasishthas. Outside these again is placed the inconsiderable collection of the Bhrigus. The miscellaneous Pragatha collection (VIII.), stands as a necessary counterpoise at the other extremity, although not one of the family books. This arrangement "is just what the relative importance and mutual rivalries of the families would necessitate" (J.R.A.S. xix. 1887).

```
i. Hymns of the Bhrigus Family (Gritsamada branch) II.
ii. ,, ,, Visvamitra ,, (Visvamitra ,, ) III.
iii. ,, ,, Angiras ,, (Gautama ,, ) IV.
The Hymns of the Atris ,, ,, Angiras ,, (Bharadvaya ,, ) VI.
ii. ,, ,, Vasishtha ,, (Vasishtha ,, ) VII.
i. The Pragatha Hymns ,, (not a family book) VIII.
```

The forty-three hymns of the second Mandala are ascribed to the rishis Gritsamada (twenty-one hymns). Somahuti (nineteen), and Kurma (three.) Fourteen of Gritsamada's poems stand together (30-43). The rest are

scattered according to the deity to whom they are dedicated.

The artificial style of Gritsamada's compositions may be seen in the following specimen from a hymn to the Aswins:—

i. "Descend Aswins, hasten to the presence of the wealthy like two Brahmans repeating hymns at a sacrifice,

 Moving at dawn like two horses in a car, like a pair of goats, like two women, lovely in form, or like husband and wife.

iii. Come to us, like a pair of horns, or a pair of hoofs.

iv. Bear us across like two vessels, or the pole of a car; be like two dogs warding off injury to our persons, or like two coats of mail defending us from decay.

v. Irresistible as two winds, rapid as two rivers, and quick of sight, come like two eyes before us, like two hands, like two

feet " (Hymn 39).

The nineteen hymns attributed to Somahuti (4-22) are shorter and simpler than those of Gritsamada, and each hymn is dedicated to one deity. Somahuti claims for his own family, the Bhrigu, the honour of having first discovered to mortals the powers of Agni.

"The Bhrigu worshipping Agni, have twice made him manifest; In the abode of the waters (i.e., as lightning) and amongst the sons of men (i.e., as domestic fires") (Hymn 42).

The hymns 4-10 are devoted to Agni; 11-22 are in praise of Indra.

The picture of the sacrifice afforded by these hymns is a simple one.

"One priest announces the offering that he presents, another performs the act that apportions the limb, a third corrects all the deficiencies of either" (123).

Mandala III. contains sixty-two hymns associated with the Visvamitras. The rishi Visvamitra, the author of fortythree of the hymns, is a striking figure in Aryan legend, especially in view of the severe Brahmanical theory of the sacerdotal caste. Although born in the royal caste, he won admission into that of the priests by austerities and piety, thereby frustrating his enemy, Vasishtha, who claimed to be the only royal priest.

Of the other rishis of this Mandala, four are described as

sons of Visvamitra.

The poetry of the chief rishi reflects a highly developed sacramentalism. There is a hymn addressed to the post to which sacrificial victims were tied. Another describes Agni as the enjoyed and enjoyer, the food and the feeder, and as presiding over earth, mid-heaven, and heaven in the three forms of fire, air, and the sun.

Visvamitra and his sons had the gift of ordinary orthodox hymn writers, not highly endowed with poetic talent, but well instructed in the rules and phrases made acceptable by

usage.

Two hymns (15-16) credited to Utkila, surpass them all in animation and poetic imagery, which is lavished upon Agni, "radiant with great glory, protector at the breaking of the dawn, showever of benefits, beholder of men, radiant in darkness."

Of the fifty-eight hymns in *Mandala IV*. all but three are ascribed to Vamadeva. Trasadusyu, a royal sage, devoted part of his hymn (42) to his own praise:—

"Twofold is my empire, that of the whole Kshatriya race, and all
the immortals are ours. The gods associate me with the acts
of Varuna.

2. "1 am King Varuna, on me the gods bestow those chief energies that destroy Asuras."

Two hymns by the sons of Suhotra-Purumilha and

Ajanulha-are addressed to the Aswins.

Vamadeva addressed two hymns (26, 27,) to the Hawk, the personification of Parabrahma, who carried the Soma to the gods. The Mandala is rich in legendary lore (cf. 5, 16¹⁰⁻¹², 18⁸, 19³, 28¹, 30⁴⁻¹¹, 33⁴⁻⁸, 50), and contains some vigorous war-songs, e.g.:—

"Slacken the strong (bows) of the malignant kings, destroy those who are hostile, whether kindred or allied.

13. "By valour thou (Indra) hast carried off the wealth of Sushna, when thou hadst demolished his cities.

14. "Thou hast slain the slave Sambara, the son of Kulitra, hurling him from off the huge mountain,

15. "Thou hast slain the five hundreds and thousands of the slave Vachin (surrounding) him like the fellies (of a wheel).

20. "Indra has overturned a hundred stone-built cities for Divodas, the giver of oblations.

21. "He put to sleep by delusion, with his destructive (weapons) thirty thousand of the servile, for the sake of Dabhiti (Hymn 4).

Mandala V. contains the eighty-seven hymns accredited to the Atris, a group of twenty-three rishis of that famous

family.

That this Mandala was among the later parts of the Veda is suggested by the dedication of one hymn to the wives of the gods, another to the Apris, a third to Prithivi. Some expressions sustain this judgment, e.g.:—

"Manifester of strength, Agni, ancient worshippers have kindled

thee of old for their preservation" (81).

"Men have established thee, Agni, their ancient guest, as lord of the house, the blazing-haired, the vast-bannered, the multiform, the dispenser of wealth" (82).

Some hymns, however, display the naïveté of primitive fancy. "Thou art born unobstructed of two mothers (i.e. the firesticks), thou hast sprung up from the householder" (113).

The chief rishi of Mandala VI. is Bharadwaja, the reputed author of fifty-nine of the seventy-five hymns it contains. The hymns of the other rishis are gathered into two groups —31-36, 44-52—each group being regarded as the work of three writers. The last hymn of the Mandala is dedicated to the Weapons, and ascribed to the rishi Payu.

Bharadwaja's work is of high quality, abounding in rich

fancy and metaphor.

"Sharp is his path, and his vast body shines like a horse champing fodder in his mouth, darting forth his tongue like a hatchet, and burning timber to ashes, like a goldsmith who fuses (metals) "(83).

There is an abundance of legend, but a real interest, nevertheless, in the needs and interests of ordinary life. The hymn 75, dedicated to the Weapons, shows how the art of warfare had progressed by the time these verses were written. It speaks of the mailed warrior, who seeks spoil with the bow, drawing the bowstring, until it approaches his ear, as wishing to say something agreeable. The quiver, parent of many, the skilful charioteer, the horses, the spoil, the chariot guards armed with spears, the whip and the arrow with its feathery wing and its charm, are enumerated among the equipments of the soldier.

The group of family books is completed with Mandala VII., the one hundred and four hymns of which are ascribed to the typical priest, Vasishtha, opponent of the aspiring Visvamitra. Tradition credits his two sons and the rishi Sakti with a share in the production of three of the

hymns.

The fame of the illustrious poet and his sons is sung in 133:-

8. "The glory of these Vasishthas is like the glory of the sun, their greatness is profound as the ocean.

"Your praise Vasishthas has the swiftness of the wind, by no

other can it be surpassed."

Mandala VIII. is a "heterogeneous collection of fugitive poetry representing all the different families of rishis," semicanonical, occupying a place in ecclesiastical opinion midway between divinely inspired and humanly invented works. Its one hundred and eight hymns are more deeply dyed with legendary influences than are those of the preceding Mandalas.

The authorship of the Mandala is attributed to the members of the Kanva family; some hymns, however, are ascribed to the gods, Indra, Krishna, Mainya. The hymns of each rishi

stand together.

A special characteristic of the book is the metre. Many hymns are arranged in stanzas of two verses each, and were evidently designed to be accompanied with music. The Mandala is usually called Pragathah. The gathah was a hymn written by a human rishi. Pragathah implies some superiority over the ordinary human author's work, but whether of quality or of age is not clear.

The Mandala displays advanced theological thought, e.g. :-

"Slay us not for one sin, not for two, not for three; O hero, slay us not for many" (4534, 312, etc.).

Its pantheon is full :-

"May the three-and-thirty deities sit down upon the sacred grass" (381).

The deities are clearly characterised in pointed phrases.

The Valakhilya Hymns.—Eleven Valakhilya or supplementary hymns are inserted after the forty-ninth hymn of this Mandala. They are a late and independent group, and were not taken into account in the older arrangement of the Veda, according to authorship. They were added when the scholastic division of the Rig, by eighths (Ashtakas), and lessons (Adhyayas), was made.

Their character may be estimated from the following

selection :-

"Great indeed is Indra's might, I have beheld it. Thy gift apapproaches. O foe to the Dasyu.

"A hundred white oxen shine like stars in the heaven-by their

size they have almost held up the heavens.

"A hundred bamboos, a hundred dogs, a hundred dressed hides, a hundred bundles of balbaya grass, and four hundred red mares are mine.

"May ye have the gods propitious to you, O descendants of the Kanva family, living through youth after youth, step out

vigorously like steeds.

"Let them praise the seven yoked steeds. Great is the strength of that which is not yet full grown" (Hymn 71-5).

Mandala IX.—The ninth Mandala is unique in the Veda, inasmuch as it is almost exclusively devoted to one deity. Of the one hundred and fourteen hymns three only, viz., 5, 66, 67, are dedicated to a god other than Soma. It is peculiar also in the arrangement of its hymns. The first sixty are set in the order of diminishing length. The remainder show no marks of order.

Whilst it contains some of the most ancient pieces in the Rig Veda the collection itself must be late, since its formation would not have been possible until the Soma sacrifice had attained a place of recognised importance, and had inspired a literature for its conduct and celebration. Its canonical status is somewhat lower than that of the bulk of the Veda.

The hymns of this book ascribe praises to Soma during all the processes of the preparation of the liquid which was virtually identified with the deity. The question of authorship is inconsequential as the reputed authors are personally unknown.

Most of the processes of the extraction of the Soma juice are referred to in the Mandala, of whose hymns the following is typical.

- "This swift-flowing Soma, placed by the priests, all knowing, the lord of praises hastens to the woollen filter.
- 2. "The Soma, effused for the gods, flows into the filter penetrating all its forms.
- 3. "This divine immortal Soma is brilliant in his own place, the slayer of enemies, the most devoted to the gods.
- 4. "This showerer, expressed by the ten fingers, hastens uttering a sound to the pitchers.
- "This purified, all-contemplating, all-knowing (Soma), gives radiance to the sun and all spheres.
- "This powerful, invincible, purifying Soma, proceeds, the protector of the gods, the destroyer of the wicked" (Hymn 28).

Mandala X. differs from the preceding nine in language, in subject, in style of thought. It contains the Long and the Short hymns. Its constituent poems belong to an advanced period of religious thought. Many of them are abstruse metaphysical speculations, their ideas are highly philosophical, their "whole atmosphere is different to that of the other Mandalas." Some pieces were designed to assist the practice of magic. In these respects it approaches most nearly to the Atharva Veda, in which forty per cent. of the hymns borrowed from the Rig originally belonged to this Mandala.

Like Mandala I. it contains one hundred and ninety-one hymns. Of these—either wholly or in part—thirty-three are dedicated to Agni, forty-five to Indra, twenty-seven to Visvadevas, four to the Waters, and three to Yama.

It divides into two parts. The hymns 1-84 form a collection of the mythological (Apri) hymns of the Badhyasvas family, arranged according to their authorship and metre. The other part (hymns 85-191) contains the Apri hymns of the Bhrigus family. These hymns are all ascribed to Jamadagni, and are set strictly in the order of their diminishing length.

The Apri Hymns of the Badhyasvas (1-84.)— The collection of the Badhyasvas, along with a few excellent hymns to Agni and Indra, contains many that are sacerdotal,

divinatory and mere poetical settings of legend.

Much of the later mythology is anticipated in the hymns addressed to the greater deities, and the distinctions between the local and universal aspects of the gods are already apparent. In hymn 9 occur verses used by the Brahmans at their daily ablutions.

"May the divine waters be propitious to our worship.

May they flow round us and be our health and our safety" (v. 4).

The dialogue between Yama and Yami—the divine rishis of the hymn 10—is a protest against the marriage of brother and sister. It is one of several hymns which relate to death and the power of Yama, the king of death. Fragments addressed to the spirit of the dying occur in 14, vv. 7, 8. A hymn connected with the burning of a corpse (16) contains the striking verses:—

"Let the eye repair to the sun,
The breath to the wind,
Go thou to heaven or to the earth according to thy merit.
Or go to the waters if it suits thee there.
Or abide with thy members in the plants.
The unborn portion, burn that, Agni, with thy heat,
Let thy flames, thy splendour, consume it "(vv. 3-4).

Agriculture has some recognition in hymns addressed to he cows (18), to the shepherd's god Pushan (26), to se rivers (75), etc. A prayer to the dice (34), is an excellent delineation of the troubles of the gambler, and t

distress of his family, thrown into relief by the absorbing

The last hymns of the collection (83-84) are addressed to Manyu, the god of anger, and were sung during the sacrifice offered to secure the defeat of enemies.

The Apri Hymns of the Bhrigus (85-191).—The second collection of Apri hymns differs from the first in being more magical and more metaphysical. It contains many charm songs.

The magical aspect of pious exercises is presented in hymns and prayers, to avert abortion (162), for the benediction of the embryo (184), for the cure of consumption (161, 163), for the dissipation of bad dreams (164).

Along with such relics of popular superstition are others, probably prepared to be used as "words of power," but less grossly materialistic, e.g. a marriage hymn (85), a hymn concerning the state of the dead (154), and chants for securing a rival's destruction (145-166).

Side by side with these crude hopes and fears, are hymns of most subtle and refined thought. The well-known philosophical hymn of creation belongs to this collection.

"In the beginning there was neither nought nor aught;
Then was there neither death nor immortality;
Then there was neither day, nor night, nor light, nor darkness
Only the Existent One breathed calmly, self-contained.
First in his mind was formed Desire, the primal germ
Productive, which the wise, profoundly searching, say
Is the first subtle bond, connecting Entity
With Nullity?" (129)

-Cf. Monier Williams, Hinduism, p. 26.

The same theme appears in the hymn 121.

The lateness of this anthology is conclusively established by the circumstance that it contains the only hymn in the Rig Veda which makes any allusion to distinctions of caste (Hymn 90).

"With Purusha as victim they performed
A sacrifice. When they divided him,
How did they cut him up? What was his mouth?

What were his arms? and what his thighs and feet? The Brahman was his mouth, the kingly soldier Was made his arms, the husbandman his thighs, The servile Sudra issued from his feet."—Hinduism, p. 31.

The Samaveda Sanhita.

The Samaveda is devoted to the service of the Sama sacrifice—Samayaga—and is a formal collection of hymns for use as a liturgy. Fifteen hundred and twenty-five of its verses correspond with verses in the Rig Veda. The remainder are to be found in duplicate in the Yagur Veda, the Atharva Veda, and the Khila Hymns. Some few of the hymns common to the Rig and the Sama Vedas, exist in their more ancient form in the Sama. Whatever may have been the basis of the Samaveda, as a collection, it is clear that to some extent its compilers dealt at first hand with their sources.

The Samaveda is divided in two ways:—(a) The disciples of the school of Ranayaniyas separate its contents into two parts and appendices. (1) Five hundred and eighty-five verses are arranged in fifty-nine groups in the Arkhika. (2) Twelve hundred and twenty-five verses, gathered into nine chapters, are called the Staubhika. These, with two Ganas or song-books, complete the Sanhita.

The Arkhika is a collection of tune verses, or verses used for practising tunes on. The tunes are given in a song-book "Songs to be sung in the village." Necessary instructions for modulation, etc., are provided in the Veyagana and the

Aranyagana.

The Staubhika consists of the texts of the sacred hymns, arranged in the order necessary for the liturgy of the Soma sacrifice. The verses of each hymn are gathered into triplets, the first of the three, "the parent," governing the modulation and punctuation of the two following, "the children." The song-books, Uhagana and Uhyagana, belong to this part of the Veda.

(b) A more usual division of the Samaveda is that which separates it into six Chapters, and twenty-two Lessons. Chapters 1-5 each contain ten hymns. Chapter 6 has nine.

The first twelve invocations (chaps. 1-2²) are addressed to Agni, "the god who sits on the sacred grass." These beseech him, who is "the messenger and herald of the gods, the possessor of all wealth, that he may prosperously conduct" the sacrifices (1³).

Then follows a series of hymns (chaps. 23-58) in which Indra, to whom the Soma sacrifice was offered, receives

worshipful praise.

"While the moon plant sacrifice is in progress do thou, O my soul, in unison with the other chanters, sing the happiness of Indra" (chap. 2, hymn 3).

"Indra is celebrated from the times of old, therefore let might be ascribed to us by the holder of the thunderbolt, for his strength is equal

to the heavens in greatness" (chap. 2, hymn 82)-

are typical of the strain of these hymns.

The sacrifice is referred to most frequently as a morning sacrifice, and there are many indications to show that, originally, it was celebrated as a domestic rite by the head of the family, probably in connection with the morning meal.

Chaps. 59-6 contain the hymns used for the consecration of

the liquid during the process of distillation.

"O Soma, do thou consecrate the pressed moon plant juice, by the flavouring, inebriating, dripping process of distillation" (chap. 5, hymn 9²).

"O Indra, consecrate the spirituous liquor, prepared by our active

exertions" (chap. 5, hymn 98).

"O Soma, pressed by the resounding sacrificial stones, thou art placed on the two goat skins" (chap. 6, hymn 59).

"Be sanctified, O Soma, by this purifying operation."

The Lessons.—The twenty-two lessons (Adhyaya) are the hymns proper to the worship of Soma, during the acts by which the sacrifice was prepared and offered. They vary little in style and interest. Their character and quality may be gathered from the following extract from the sixth less.

"Pour out the pure, the cow-producing wealth, pure gold, pure vegetable, moon plant juice, which is intermingled with the waters. Thou, O Soma, art a most heroic divinity, our priests have seated them-

selves to perform thy worship, Omniscient one."

"Thou, O Soma, art desired of all men in every quarter; thou art the purifier . . . of the waters, to which thou proceedest in many drops. Let him strain out to us pure gold, with all kinds of wealth, and may we be ordained to live on earth."

The Yagur Veda Sanhita.

The body of writings known as the Yagur Veda constitutes the liturgical veda par excellence. It contains the formulas and verses proper to the priests, who prepared the ground for the sacrifice, dressed the altar, slew the victims, and poured out the libations. Hence the general title Yagur. Yaj = sacrifice.

This Veda exists in two independent texts, the Black and the White. The distinction is the result of an early schism, and has given rise to several explanatory legends, all equally incredible, with the exception of a tradition which finds in the obscurity of the one recension and the clear arrangement of the other, a justification of the titles.

The two texts differ in arrangement. In the Black Yagur each formula is immediately followed by the ritualistic explanation (brahmana). In the White Yagur the Sanhita is entirely separated from the brahmana, as is the case with

the other Vedas.

The matter of the two texts is practically the same, and although the Black Yagur is the more ancient, the following outline refers to the White Yagur, which is available in translation, and more readily followed.

The White Yagur Veda Sanhita.

This Sanhita contains texts and formulas for the Adhvaryus (offerers) in a revised, systematic, and clear connection, and constituted a manual for the officiating priesthood. It is ascribed to the famous Vajnavalkya, reputed to be the author

of the Law-book which bears his name. In its present form

therefore the Veda is comparatively late.

It contains about two thousand verses, and almost as many sacrificial formulas—the characteristic feature. Many of its nineteen hundred and eighty-seven verses are identical with verses in the Rig and Atharva Vedas.

It exists in two recensions. The text of the Madhyandinas is especially favoured in Northern India. The other

text is that of the Kanva school.

It is divided into forty books, and subdivided into three

hundred and three portions.

The first eighteen books have been "incorporated, dissected, and explained, clause by clause," in the Satapatha Brahmana; Books 1-9. Although there is no direct evidence to prove their originally separate existence, they do form a distinct section in three parts. Chapters 1-3 contain the texts, etc., necessary for the New and Full moon sacrifices; 4-10, those required for the Soma sacrifice; 11-18, the formulas, etc., for the construction of the hearths or altars for the sacrificial fires, details being given for the ceremonial connected with the building of the High Altar.

The New and Full moon sacrifices consisted of an offering of rice cake, offered to Agni and Agni Soma, with purifying

ceremonial.

The morning and evening burnt-milk oblations, and the seasonal sacrifices required the three fires, with which Book 3 has to do.

Books 4-10 are connected with the Soma sacrifices. The would-be sacrificer, after washing, girds himself, and lies down to sleep with the prayer:—

"O Agni, watch thou well, May we take joy in most refreshing sleep; Protect us with unceasing care; From slumber waken us again."

On waking, he offers praise to his protector. A formula for the offering with gold, and an address to the cows given to the priests, are provided (Book 4). The reception of

the Soma, in the place of sacrifice, needed a ceremony at which the wind god was invoked, and the offerer consecrated and identified with Agni. Then follow an address to the altar, and a service for the consecration of the eight side altars (Book 5). Book 6 contains the words associated with the sacrificial stake, the anointing, slaughtering, and cleansing of the victim, the cleansing of the sacrificer and his wife, and the burning of the victim, with prayers for its reanimation in heaven. Then follows the preparation of the Soma. Formulas are provided for the Morning Soma pressing, for drawing the three libations, and offering them, each offering being separately addressed, for the Midday pressing and the subsequent four libations for the Evening pressing, with its eight libations. The end of the Soma sacrifice is marked by appropriate texts.

A special liturgy, to be used if the sacrificed cow is found to be in calf, is appended, and followed by formulas appropriate to additional Soma sacrifices, of which seven are noted,

viz. :-

The Sixteen hymned.

The Twelve-day ceremonial.

The Three-day festival.
The Great Vow libation.

For Drawing the Invincible libation.

For the rising up of the Sacrificial Session.

To rectify any neglect in the Performance of Sacrifice

(Books 7-8).

Two important modifications of the Soma sacrifice were The Cup of Victory or Draught of Strength, and The Consecration of a King. These are provided for in

Books 9-10.

Building the High Altar—with which Books 11-18 deal—was an elaborate ceremony, lasting twelve months. It involved the laying of 10,800 bricks, each with its own consecrating text. The preliminary preparations and sacrifices have their formulas and verses in Books 11-13¹⁻⁵.

A sacrifice followed the laying of the first brick, after

which the bricks were laid in sets of ten, each set having a name and a series of formulas.

Book 16 is a litary to accompany four hundred and twenty-five oblations to the hundred Rudras. The completed Fire Altar personified Agni, who was regarded as Rudra. The litary consists of verses in praise of Rudra the mighty, the beautiful azure-necked, the golden-armed leader. A Song to the pursuer of the Soma juice (vv. 47-63) is followed by homages to the Rudras of the sky, the air, the earth (vv. 64-66).

Propitiatory and preparatory ceremonies connected with

the Fire Altar are arranged for in Book 17.

The inauguration of Agni as king of the Altar (Book 18) was accompanied by the ceremony of the Stream of Riches. This required the consecutive offering of four hundred and one libations of clarified butter, and the re-

petition of sixty-nine petitions.

Books 19-25 contains the liturgies of two independent ceremonials. The Sautramani, a sacrifice designed to counteract and expiate any over indulgence in Soma-drinking, has its liturgy in Books 19-21. Many of the introductory verses are addressed to the Aswins, the Manes, to Yama and to Spirits. The purificatory ceremonial began with Book 20, v. 14:—

"Gods, deities, whatever fault of ours hath stirred the wrath of gods, May Agni set me free from that iniquity and all distress."

Three Apri hymns occur in the liturgy (Book 2037-44, 55-67, 2112-22).

The Horse sacrifice, offered by the king to obtain power and glory, has its liturgy in Books 22-25. The composition of the liturgy is as follows:—Introductory verses (22¹⁻⁸), inviting prayers (22⁹⁻¹⁷), the praise of Soma (22¹⁸), formulas to be whispered to the horse and the Brahman (22¹⁹⁻²²).

Then follow words of homage to deities and deified objects (22²³⁻³⁴). Book 23 contains two discussions; one between priests, on doctrine, described as a "cosmic charade," the

other in the form of a catechism. Book 24 enumerates the six hundred and nine animals bound to the sacrificial stakes. A short brahmana follows (251-9), and the liturgy concludes with a eulogy of the horse (2525-45).

Ten supplementary Books (26-35), are inserted at this point. They neither form a connected group nor refer to a

single sacrifice.

The four Books 26-29 were prepared in their present form for use during the services of the Lunar sacrifices, the oblations to the Manes-spirits of the dead, the Agnihotra, the Seasonal Sacrifices, the Ceremonial of the Cup of Victory, the Altar, the Soma drinking, and the Horse sacrifice, as occasion required.

Books 30-31 contain the liturgy for the emblematic sacrifice of human beings. The liturgy of this Veda provides for the freeing of the allegorical victims who represented the self-sacrifice of the Ideal man Purusha. The famous Purusha hymn of Rig Veda (1090) is given with some variations in 311-16. It occurs again with variants in the

Atharva Veda (106).

This Sacrifice, which was designed to win universal pre-eminence and the blessing which the Horse sacrifice failed to secure, was outrivalled in value by the Sacrifice for Universal Success and Prosperity, whose ceremonial is provided for in Books 32-34. Book 32 is often called a Upanishad—the Tadeva—on account of its opening phrase, "Agni is That." Book 34 is clearly supplemental. It contains the Right-intentioned (Sivasankalpa) Upanishad (vv. 1-6), so called on account of the concluding words of the stanzas. The ceremonial proper is provided for in Book 33.

Book 35 contains for the most part formulas for use at funeral services. It constituted the liturgical part of the

Sacrifice offered to the Fathers, or Ancestral Manes.

The Service for the Soma Sacrifice is provided for in Books 36-39. A series of preliminary formulas essential to the preparatory rites of this important offering is given in Book 36. These utterances are really prayers for various boons, e.g. long life, unimpaired faculties, health, strength, prosperity, etc., preceded by the declaration:—

"Refuge I take in Speech as Rik, refuge in Mind as Yagur text,
Refuge in Breath as Sama chant, refuge in Hearing, and in Sight,
Speech, energy endowed with strength, inbreath and outbreath are
in me."

The formulas to be used during the actual performance of the Soma sacrifice, after all the preparations were completed, and the foregoing propitiatory texts recited, are given in

Books 37-39.

The Final Book of the Veda (40) is a Upanishad—the Isa—and is not directly associated with any special sacrifice. Its aim is, "to fix the proper mean between those exclusively engaged in sacrificial acts, and those entirely neglecting them." (See page 44.)

The Atharva Veda Sanhita.

Although the latest of the Vedas has suffered much criticism, and not a little contempt, its place in the Canon is assured.

Tradition finds the origin of the Atharva in revelations made to the descendants of the mythic Atharvan, of Angiras and of Bhrigu, who sang the hymns during their conduct of the sacrificial ceremonial.

Criticism distinguishes those parts of the Veda known as Atharvan and its Angiras. The Atharvan verses refer to auspicious and benevolent practices. The Angiras are con-

cerned with witchcraft and sorcery.

The Atharvanic rites had to do with such "incidental and subsidiary" matters as tended in the popular esteem to render the fire offerings an unqualified success. The rites of the Angirases had their origin in the acts of sorcerers and thaumaturgists. The wedding of such diverse elements and their benediction by the priesthood are not without parallels in other rituals.

As a canonical book the Atharva Veda seems to have received special favour from members of the royal caste (Kshatriyas). Its text contains many "royal" practices. Its traditions link it to Visvamitra. It was par excellence the veda for the royal chaplain or chancellor (purohita).

The Atharvanists claimed for it the title Brahma Veda. They argued that as the hotar was to the Rig so was the Brahman (one versed in vedic knowledge) to the Fourth

Veda.

The canonical recension contains seven hundred and thirty-one hymns distributed in twenty books. Originally there were only sixteen books. Books 19-20 were not part of the primitive work. Books 15-16, which are in prose of suspicious quality, and are of uncertain date, were probably incorporated when the Veda took its final form.

An invocation forms an introduction to the whole

work :-

"Now may Vachaspati assign to me the strength and power of those Who, wearing every shape and form, The Triple Seven, are wandering round.

Come thou again, Vachaspati, come with divine intelligence Vasoshpati, repose thou here. In me be knowledge, yea, in me," etc.

Books 1-7 contain a collection of prayers, benedictions, maledictions, charms, etc., for personal and domestic use. The formulas cover every variety of pleasant and painful experience. Details for the practices alluded to, were supplied in the later Ritual Texts and Commentary.

Thus, e.g., a woman's incantation against a rival:-

"I have taken to myself her fortune and her glory as a wreath off a

Like a mountain with broad foundations may she sit a long time with her parents.

This woman shall be subjected to thee as thy wife, O King Yama, Let her be fixed to the house of her mother, or her brother, or her father " (Book 174).

This is supplied with the ritual. . . "While reciting this, the wreath, pillow, tooth-brush and hair (of the object)

are placed in the skin of a cow killed by lightning, or of a funeral cow, and buried in the cavity of a mortar under a pile of three stones. The hymn is recited while the wreath is being ground up," etc., etc.

Charms against demons, sorcerers, rivals, diseases, defects, misfortunes, etc., abound. Prayers—originally of a superstitious character — for prosperity, protection, guidance,

wealth, health, etc., are frequent.

The thirty-five hymns of Book 1 are of this domestic character, with the exceptions of 29-32, which are hymns for a dethroned king, for a king's consecration, for protection,

and in honour of heaven and earth.

In Book 2 the opening hymn is in praise of the Great First Cause. Then follow formulas to secure success in gambling, to avoid sickness, for the first washing of an infant, for the investiture of a youth with a new garment, to banish noxious creatures from a house, to secure long life for a boy, expiation for an ill-offered sacrifice, a husband for an unmarried woman. A few of the chapters are religious songs. A few others are prose charms.

Book 3 is a collection of thirty-one chapters of miscellaneous spells. A prayer for the consecration of a newly-built house (12) and a merchant's prayer (15) are notable. The office of the priest of the Atharva Veda is thus magnified:

"I quicken these men's princely sway, the might, the manly strength and force,

I rend away the foeman's arms with this presented sacrifice, Down fall the men, low let them lie, who fight against our mighty prince.

I ruin foemen with my spell, and raise my friends to high estate.

Keener than is the axe's edge, keener than Agni's self are they,

Keener than Indra's bolt are they whose priest and president am

I (19).

Book 4 opens with a theosophical hymn relating to the origin of prayer. Seven of its forty chapters sprang from the Rig Veda; none of the seven is a charm for witchcraft.

A most miscellaneous collection is gathered in Book 5.

which commences with a group of three hymns. The first is very obscure and probably honours Trita and Varuna. The second, devoted to Indra, and the third, which is a royal hymn for victory, are from the Rig Veda. Five charms (4-8) are succeeded by an adoration of Heaven and Earth (9), and a prayer for protection addressed to Agni, Yama, Varuna, and Soma (10). A dialogue between Atharvan and Varuna occupies chapter 11, which is followed by an Apri hymn (12) and four charms (13-16). A curse, probably provoked by the outrage, against the abductor of a Brahman's wife (17) and two chapters on the sin of robbing Brahmans (18-19), with a series of spells, complete the thirty-one chapters.

All the one hundred and forty-one chapters of Book 6 are spells, with the exceptions of a few hymns and two texts. The hymns of Book 7 are mostly hymns of two stanzas. Six hymns of praise follow the introduction, which glorifies prayer and Agni. Of the rest of the one hundred and ten

pieces the majority are charms and supplications.

Books 8-13 mark one of the main divisions of the Veda. The ten hymns of Book 8 are of considerable length, and were designed to stand in pairs. 1-2 deal with the recovery of the dying, 3-4 refer to evil spirits, 9-10 are mystical.

Four of the ten hymns of Book 9 (4-7) are praises of the typical sacrificial bull, the goat, the hospitable reception of guests, and the bull and cow. Hymns 9-10 constitute a single whole taken from the Rig Veda (1¹⁶³). Two large sections of prose (6³⁻⁶², 7) occur. In Book 10 the first six hymns are incantations, the seventh honours the Divine support of all, and is followed by a theosophical speculation on the nature, etc., of the Divine being. The last two hymns glorify the cow as a sacrifice, and the Odana, a libation of boiled rice and milk. The Eleventh Book, which also contains ten long hymns, has only two of its chapters devoted to charms (9-10). The first eight chapters consist of praises, offered to accompany a rice gift to sacrificing Brahmans.

Book 12 contains six hymns in praise of the earth, for

funeral ceremonial, for the householder's sacrifice, and on the

sin of withholding gifts from Brahmans.

Book 13 is entirely devoted to the praise of Rohita—a form of fire and the sun with a separate existence, and possessed of creative power.

Books 14-18. Another division of the Veda extends from Book 14 to Book 18, which are obviously related, although separated by the three independent books which

belong to this fragmentary section.

Book 14 is composed of two nuptial hymns with formulas. Much of the first hymn is derived from Rig Veda, X. 85, a late compilation describing the bridal of the ideal Surya. The second continues the nuptial ceremony to its conclusion.

Book 15 contains eighteen remarkable prose pieces, which idealise and praise the Vratya. Religiously the Vratya was a heretic from the Brahman faith, ethnically he was the survivor of the races which had not been drawn into the Aryan system. He represented the original popular cultus of his district.

The nine hymns of Book 16 are all charms, designed for the preparation of holy water, to secure blessing, long life, freedom from dreams and from enemies.

Book 17 contains a single hymn offering prayers to Indra,

who is identified with Vishnu and the Sun.

Book 18, which appears to be a companion to Book 14, contains four funeral hymns, compiled in the main from Rig Veda verses.

The seventy-two hymns of Book 19 are mostly charms

and prayers for protection and prosperity.

Book 20 separates into two quite distinct parts. The hymns, 1-126, are composite addresses to Indra, built up from Rig Veda verses. The second part (127-136) is a collection known as The Kuntapa Hymns, into which are gathered "hymns, sacrificial formulas, incantations, riddles, and odds and ends," without any specific religious character, but prescribed for use after the recitation of hymn 126. This collection is independent but not homogeneous. It consists of

a song in praise of the king of the Rusanas (127), sixteen verses supposed to determine the cardinal points of the compass (128), a minor group preserving the obscure Talk of Aitasa (129-132), a series of riddles entitled The Frustration (135) and a love poem (136).

The Brahmanas.

The Brahmanas were the earliest additions made to the sacred text of the Vedas, and make up a much larger part of sacred (Sruti) literature than the books in whose interest they were written. They are prose explanations giving practical guidance for the conduct of the sacrifices, and "for weary prolixity of exposition, characterised by dogmatic assertion and a flimsy symbolism, rather than by serious reasoning...

are perhaps not equalled anywhere." 1

They are the most important monuments remaining of the sacerdotal labours of the Brahmans, who transformed the original nature worship of the Aryans into a systematic ceremonial, based on elaborate theories of sacrifice. Their regulations concern the ritual of the Srauta or Vaidik sacrifice, which was offered by two privileged classes of Brahmans. But it is possible to read between the lines a more or less connected story of the development of the sacrificial idea which, from being that of the offering of nourishment to the gods, became that of expiation for evil, and finally and mystically that of an intrinsically holy act.

Besides the regulation of sacrifice, the Brahmanas deal with questions of interpretation in considerable discussions. In such commentary they relate the traditions which attempted to explain the origin and meaning of the sacrifice. They make generous use of folk-tale and legend by way of

illustration.

Such discussion and commentary became so vast and technical that the original aim of the Brahmanas was frustrated, and their directions can only be understood by the help of

J. Eggling, Sacred Books of the East, vol. xii. p. ix.

the Sutras, strings of rules or aphorisms, produced to serve as "manuals of particular systems of teaching, whether in ritual, philosophy, law, or grammar."

Each of the Sanhitas has one or more Brahmanas of its

own

The Rig Veda Sanhita has the Aitareya and the Kaushitaki Brahmanas.

The Samaveda Sanhita has the Prauda.

the Shadvinsa.

the Samavidhana.

the Arsheya.

the Devata-dhyaya.

the Samhitopanish.

the Vausa.

a Brahmana practically identical with the Khandogya Upanishad.

The Black Yagur ,, the Taittiriya.
The White ,, ,, the Satapatha.
The Atharva Veda ,, the Gopatha.

Originally there was only one body of Brahmanas for each of the first three Sanhitas. The Brahmanas of the Bahvrikas belonged to the Rig Veda Sanhita, those of the Khandogyas to the Sama, and those of the Taittiriyas to the Black Yagur; the White Yagur having as now the Satapatha. The present distribution of Brahmanas indicates the decisive separations which subsequently took place between rival schools.

The Aitareya Brahmana.

The Aitareya Brahmana of the Rig Veda is an interpretation, in eight Books of five chapters each, of the Soma sacrifice ceremonial. It is ascribed to Mahidasa, and was particularly favoured by the Asvalayaniya school of devotees of the oldest Veda. It is a most carefully planned work. Its first subject, the Jyotishtoma, which involved seven separate sacrifices, followed the ceremonial of the model oneday sacrifice, the Agnishtoma. That ritual is therefore fully described, the other six being described only where they differ from the first. The other ceremonies dealt with in the treatise are the Gavam, the Adityanam, and the Angirasam Ayanas.

A sufficiently accurate view of its literary and expository character will be gained from its opening verses (1¹⁻⁶) which deal with the ceremony of cleansing, representing, by natural emblems, the new birth of a novice, admitted for the first

time to the sacrifice.

" Agni is first among the gods. Vishnu is last.

Between them stand all other deities.

They offer a purolasa to Agni and Vishnu, which had been prepared . . . in eleven jars.

They offer it indeed to all the deities of this ceremony without

any difference.

For Agni is all the deities. Vishnu is all the deities.

They are the two extremities of the sacrifice, Agni and Vishnu, Thus when men offer the purolasa to Agni and Vishnu, they worship the deities at both ends.

"Here they say: -If there be a purolasa prepared in eleven jars and there be two gods, Agni and Vishnu, what rule is there for the two, or what division?

"The purolasa of eight jars belongs to Agni, for the Gayatri verse consists of eight syllables, and the Gayatri is Agni's metre

That of three jars belongs to Vishnu, for Vishnu strode three times through this universe.

This is their rule here, and this is their division.

He who thinks he is without wealth may offer a Charu in ghee.

On this earth no one succeeds who has no wealth.

The ghee in the Charu is the milk of the woman, the grains belong to the man, both together are a pair.

Thus the Charu increases him, by this very pair, with progeny and cattle, so that he may prosper.

He who knows this is increased with progeny,

He who performs the New Moon and Full Moon sacrifices has commenced with the sacrifices and the gods.

After having sacrificed with the New Moon or Full Moon oblations he may perform the Diksha, on the same oblation and with the same sacrifical seat."

The other existing Brahmana of the Rig Veda, The Kaus-

hitaki differs from the Aitareya in the number of its chapters, thirty, and in the arrangement of its matter; but there are enough parallel sentences, comparisons, and illustrations, to show that both the treatises sprang from one and the same original.

The Brahmanas of the Sama Veda.

Professor Max Müller names, as well as the eight Samaveda Brahmanas already enumerated, the Talavakara, part of which is the Kena Upanishad, the Satayayana, and the

Bhallavi, both lost, as belonging to this Sanhita.

None of them is of great value, with the exception of the Samavidhana, which contains particulars concerning customs, which have a historical interest, and the variously named Brahmana, of which eight books, out of ten, constitute the Khandogya Upanishad (page 41).

The Satapatha Brahmana.

The Satapatha, i.e. hundred paths, is the most elaborate specimen of this class of treatise in our possession, and affords the best opportunity we have of observing "the gradual accumulation of various theological and ceremonial tracts" of which such works are composed. It exists in two recensions. The Kanva text consists of seventeen books; the Madhyandina text contains twenty books. The first nine formed at one time a complete work. The Mystery (Book 10), the Epitome (11), the Supplement (12-14), were later additions. But it is probable that the main body of the treatise (Books 1-9), contains what were at one time separate works; Books 1-3 a brahmana of the third great division of sacrifices (the Haviryagna); Books 4-5 a brahmana for the Soma sacrifices; Books 6-9 the brahmana for the building of the fire altar.

Books 1-2 correspond with Books 1-3 of the White Yagur Veda, and deal with the offerings made at the time of the New and Full moon. Minute directions are given for

every detail of the ceremony.

After elaborate preparation the preliminary rites of the New moon sacrifice were undertaken, the instructions for which begin with Book 1, chap. 6, brahmana 4.

The character of the expositions of the rites may be understood from the following "explanation of the rice-cake sacrifice."

"At first the gods offered up a man as a sacrifice. When he was offered up the sacrificial essence went out of him. It entered into the horse. When it was offered up it went out of it. It entered into the ox (etc., etc., the essence passing in succession into the sheep, the goat, the earth). They searched for it by digging. They found it (in) those two, the rice and barley, therefore even now they obtain these two by digging, and as much efficacy as all those sacrificed animal victims would have for him, so much efficacy has this oblation for him who knows this. And thus there is in this oblation also, that completeness which they call the fivefold animal sacrifice" (Book 1, chap. 2, brahmana 3, vv. 6-7).

The New moon sacrifice occupies the eleven brahmanas (Book 1, chaps. 64-93). The Second Book contains brahmanas for the establishment of the young householder's sacred fires (chaps. 1-23), for the Agnihotra—morning and evening milk libations (chaps. 24-41), for the oblation to the Fathers (chap. 42), the offering of first fruits (43), a special form of the Lunar sacrifices (44), the Three Seasonal Sacrifices, offered in Spring, at the Rainy season, and in Autumn (5-6).

Books 3-5 contain an explanation of the Soma sacrifice ceremonial, first in its ordinary forms, again as the animal offering, which was sometimes offered separately, then as the Cup of Victory and the inauguration of a King ceremonies (cf. White Yagur Veda, Books 9-10). The last few brahmanas of this section, i.e. Book 5, chaps. 45-5, are concerned with

the three oblations of the Dasapeya, etc.

Books 6-8 give directions for the building of the Fire Altar. This ceremony extended over twelve months, and involved numerous sacrifices. The preliminaries were introduced by an explanation of the creation of the universe (Book 6, chap. 1¹⁻³). Then followed the animal sacrifice (Book 6, chap. 2¹⁻³), the Savitra Libations (Book 6, chaps. 3-4); the making of the fire pan (chap. 5¹⁻⁴); the initiation (chaps. 6-8).

The garhataya hearth was prepared (Book 7, chap. 1), and the Altar of Nirriti set up (chap. 21). The site of the Great Altar was laid out, and the Altar built according to minute

directions (Book 7, chap. 22-Book 8, chap. 7).

Book 9, with fifteen brahmanas, relates to the ceremonies for the completed Altar. Its first chapter provides the litany for the four hundred and twenty-five oblations to Rudra (cf. Yagur Veda, xvi.). Book 10, which is a later addition, supplies mystical speculations on the identity of the deified fire-altar and the divine body of the sacrificer.

Books 11-14 take up and complete the ceremonial directions of Books 1-5, the intervening books being of the nature of an interpolation. The character of the Books 11-14 suggests that they are supplementary to and later than the probably original section from which they are divided. The eleventh Book—The Epitome—is, as its title suggests, a cluster of extra brahmanas, giving directions and expositions omitted from Books 1-5. The Supplement (Books 12-14) is a compilation of once separate brahmanas, each having its own definite subject.

A regulated exposition of a series of important offerings is given in Book 13. The Horse sacrifice has thirty-six brahmanas (chaps. 1-5). The human sacrifice occupies chap. 6, the All-sacrifice chap. 7, four funeral ceremonies compose chap. 8. Book 14 contains brahmanas for The Pravagga.

The remaining Six Books of this Brahmana contain the Great Forest Book (Brihad Aranyaka) one of the ten earliest

existing Upanishads.

The Gopatha Brahmana.

The Brahmana of the Atharva Veda necessarily partakes of the character of its texts, and is not so fine an example of the literature to which it belongs as the Satapatha. Its material has been gathered from different sources. For some of its legends and speculations it is evidently indebted to the Satapatha. For its second part, which contains expositions of points in the Srauta (p. 30) ritual, it has borrowed much from the Aitareya Brahmana.

As a whole, it deals with "the defects in a sacrifice which

had to be made good by hymns, verses, formulas," etc.

Unlike the older works of the same order, it was probably compiled to defend the canonicity of the Atharva. Its view of sacrifice is late, approaching that of the Upanishads, that the sacrifice is twice offered, once in words, by the ordinary worshipper, again by the Brahman alone, in thought.

In its treatment of the ceremonial of sacrifice there is little difference between it and the other Brahmanas. But in some

respects, especially in its account of creation, it is unique.

The existing text is divided into two parts :-

Part I. contains five prapathakas, notable for their cosmogonic speculations. "The Brahman—the Self-existing—burns with desire to create, and from this heat sweat is produced. . . ."
The streams of sweat are turned into streams of water. Brahman, seeing his reflection in the water, falls in love with it.

This is the first step in the process of creation, which, step by step, leads to the birth of Bhrigu and Atharvan. Atharvan is the real lord of creation, from him proceeded the twenty-four classes of poets, whose works form the Atharva Veda.

Then follow other series of creations. Brahma creates the earth from his feet, the sky from his belly, heaven from his head. The three gods, fire, wind, and rain, are made, then the three vedas, the Rig from fire, the Yagur from wind, the Sama from the sun.

The last chapter, which establishes the identity of Purusha with the year, is the end of the Gopatha Brahmana properly so called.

Part II. does not exist in a complete form, whatever once followed the middle of its sixth book is now lost.

The Upanishads.

Appended to, or incorporated in, the Brahmanas are the Aranyakas (forest books), books intended for those who left their homes for the quiet of the forest. These forest books teach the doctrine of mental sacrifice. The worshipper had but to go through the order of devotion by memory, and he

could acquire the same merit as if the rites had been

actually performed.

The ideas which developed from this view of worship gave rise to the instruction contained in the Upanishads. The canonical position for the Upanishads is in the Forest Books. They form the highest, i.e. most speculative, branch of Vedic literature, and teach that the "object of the wise man should be to know inwardly and consciously the Great Soul of all, and that by this knowledge his individual soul would become united to the Supreme Being, the True and Absolute Self."

The derivation of the word Upanishad is rather uncertain. Hindu scholars understand it to mean, that which destroys passion and ignorance, or else to mean "approaching," i.e. knowledge approaches us or we approach knowledge through the Upanishads. European scholars generally agree to derive the word from roots signifying, to sit down near, i.e. around, a teacher. Hence they understand it to mean "an assembly of pupils," or "to listen attentively." The word is used in four senses: i. Secret or esoteric

which contain such wisdom.

The number of Upanishads is variously estimated. There is a Southern tradition giving the number as 108; Prof. F. Max Müller counted 149, Monier Williams 150, Burnell

explanation; ii. the knowledge derived from such explanation; iii, the laws which govern wise men; iv. the books

154, Haug 170, Weber estimated 235.

To fix dates is even less possible than to estimate the number. The Upanishads embedded in Forest Books are probably earlier than B.C. 600. Many of the others are much more modern. Most profess to belong to the Atharva Veda, and so stamp themselves as late. But even relative dates cannot be given with confidence. Much traditional Upanishad material must have existed long before it took the literary form in which it now stands. Different recensions of the same matter, and the appearance of the same legend in different treatises, show that original sources have been modified to suit various schools of thought.

A rough classification of these works divides them into three classes: Ancient—those which are found in the

Sanhitas, Brahmanas and Forest Books. Early—those which are mentioned in the Vedanta Sutras.

Late-those which bear marks of still more modern times.

Other classifications arrange them according as they are written in Prose, Mixed Prose and Verse, Archaic verse, Smoother verse; or according to their subject matter; or

again according to the sect which used them.

The following Upanishads are outlined as examples. Whether they are typical can be determined only after all the existing works have been investigated and compared. Besides these the most highly esteemed Upanishads are: The Brihad Aranyaka, the Taittiriya, Kena, Katha, Prasna and

Mandukya Upanishads.

The Aitareya Upanishad.—An interesting example of the relations between the Upanishads and the Forest Books exists in the case of the Aitareya Upanishad. It is embedded in, or may be regarded as one of the three divisions of the Bahvrika Upanishad, which again constitutes the second and third parts of the Aitareya Aranyaka or Forest Book.

The Aitareya Aranyaka connects through the Brahmana of the same name with the Rig Veda hymns, and, in its purely liturgical first part, its list of hymns in the fourth, and descriptions in the fifth, deals with the Mahavrata ceremony, so far as it concerned the hotri priests. It is a composite work, built of materials of various dates and different styles.

The Aitareya Upanishad proper is designed to give knowledge to those who, having forsaken the world and concentrated their thought, desire to be immediately free. It consists of three divisions, of which the first contains three chapters, and each of the others one.

The First Adhyaya (division) shows how from the primeval Self all created things proceeded: (1) The

various deities claimed from the Self a place wherein to rest and eat. Man was brought, into whom they entered; whence are speech, smell, sight, hearing, mind, death. Hunger and thirst entered separately (2). Matter, being born for food, escaped all the senses except the down-breathing which is Vayu (the getter). Then the Self entered man and looking forth saw himself everywhere widely spread (3).

In the Second Adhyaya the three births of man (cf. Rig Veda, iv. 271) are explained. The first birth is the act of generation, the second is when an infant is "elevated" by its father, the third is when the father dies, leaving the con-

tinuance of good works to his son.

The Third Division answers the question—Who is the Self? It is not that by which we see, hear, speak, smell or taste. Neither is it any of the movements of heart and mind. The Self consists of knowledge. It is Brahman, Indra, Pragapati. For everything is produced by knowledge, rests on it, has its cause in it. And knowledge is Brahman.

The Bahvrika Upanishad contains two other parts, besides the Aitareya Upanishad, which are sometimes regarded as two separate Upanishads. They are supposed to have been designed to meet the needs of less ambitious minds

than those provided for in the Aitareya.

There are three Adhyayas containing the inferior know-

ledge of Brahman as breath or life.

Part I.—An introductory chapter (1) to the First Division points out the true path, i.e. knowledge of Brahman. The real significance of the ceremonial hymn is the truth of Brahman as life (2), and the man in whom Brahman dwells is the origin of all seed (3). Brahman as breath entered such a man (in a former abode) by the tips of the feet, and ascending through the whole body is the hymn (4). Day and night and all phenomena depend on the breath (5), which by speech, its rope, binds everything (6). The powers of the universal spirit are manifested in the creations—the earth, fire, sky, air, heaven, and the sun (7), which were made from water, i.e. the five elements (8).

The Second Adhyaya adds other forms of meditation on the hymn regarded as Brahman, the life or breath. The sun is identified with the living breath (1), which is also the bringer of offspring, and the author of the sacred hymns (2). These hymns are food for Indra, as the rishi Visvamitra learned from the god (3). Breath finds its perfection in the verses, and he who knows this can say, "What I am that he (the sun) is, what he is that am I" (4).

In the Third Division the devotee is taught to know himself as the emblem of Breath (1). In man the Self develops, and he is therefore so much better than the beasts (2), and is ever aspiring (3). The clever man must know "one sacrifice above another" (4), and it is shown how the hymn becomes perfect in a thousand Brihati verses (5-7). Let the worshipper then identify himself by meditation with breath

which comprehends all gods (8).

Part II.—The final section of the Bahvrika Upanishad is self-styled the Upanishad of the Samhita, and is intended, according to tradition, for the lowest class of seekers after

knowledge-they who desire prosperity on earth.

Its First Adhyaya declares the mystic truth involved in the union of letters, in their separation, and in the arrangement which mediates between these methods of recitation. The sacred text may be regarded as half heaven, half earth, united by ether as Makshavya taught (1), or by rain as Sakalya said (2). Some repeat the sacred text without interval, some word by word. It is best to interweave both methods (3). The benefits of meditation may be defended by imprecations (4). Each interpretation of the union of words brings blessing (5), for the true union is in speech (6).

Meditations suggested by certain classes of letters form the subject of the Second Adhyaya. The breathing life expresses itself in sounds, and is three-, not four-fold (1). It is like the syllables (2). The essence of all things is the same (3), when the objective and subjective self separate there is death (4). This high philosophy is forsaken in the remaining

chapters for a meditation on speech as a whole (5), and an esoteric doctrine of the letters n and sh (6). Only resident pupils of a year's standing might be taught these truths.

The Khandogya Upanishad, so called because it embodies the philosophy of the Khandoga sect, forms part of the Samaveda literature, but of a much later age than the Sama hymns. It is one of the most important and influential specimens of this type of book, and has exercised a considerable authority over "the orthodox philosophy of India." The object of the Upanishad is to explain the different meanings which the sacred syllable OM may take in the mind of the Soma worshipper. That syllable is called udgitha, and assumes various meanings up to its highest significance, Brahman, i.e. the universal Self.

The Upanishad contains eight Prapathaka or sections, of which the last has the appearance of being an Appendix, added to give a popular setting of the truth reached in the

preceding chapter.

In the thirteen portions of the First Prapathaka the devotee is exhorted to meditate "on the syllable" OM, "the best of all essences" (1). It took a conspicuous place in the strife between the Devas and the Asuras (2). "Now follows a meditation on OM, as it refers to the gods" (3), it preserves from death (4), it is the sun (5), and the altar fire (6), and the body's essence (7). A discussion by three men well versed in the matter is introduced (8), and leads to the conclusion that the origin of all is ether, i.e. udgitha, i.e. OM, i.e. Brahman. Two portions are taken up with the legend of Ushasti Kakrayana. Then follows the udgitha of the dogs (12), and a note on the syllables used in the musical recitation of the Sama hymns (13).

The Second Prapathaka deals with the meditation of the devotee on the Samaveda as a whole (1). Let a man think of it, in its five sacrificial purposes, as the five worlds (2), as rain (3), as all waters (4), as the seasons (5), in animals (6), and as the senses (7). Let a man think of it as seven-

fold (8), as the sun (9), as leading beyond death (10). Then follows the philosophical explanation of the separate Samans, the Gayatra (11), the Rathantra (12), the Vamadevya (13), the Brihat (14), the Vairupa (15), the Vairaga (16), the Sakvari (17), the Revati (18), the Yagnayagniya (19), and the Ragana (20). It is explained that these separate Samans are respectively interwoven in the senses, fire, generation, the sun, the rain-god, the seasons, the worlds, animals, the members of the body, and the deities. Chapter 21 shows that the whole Saman is interwoven in everything. This ends the Samopasana.

The remaining chapters of this section are miscellaneous, dealing with the tones to be used in chanting the hymns (22), the three branches of the Law, viz., Sacrifice, Austerity, and

Studentship (23), and the world of the sacrificer (24).

A connected meditation on the Sun occupies the first eleven chapters of *Prapathaka* 3. The meditation is cast into a figuratively fanciful form. The sun is the honey of the devas (1). Its south rays are honey cells on the right, and the verses of the Yagur are the bees (2). The Western rays are the cells behind, the Saman verses are the bees (3). The Northern rays are the cells on the left, the Atharva verses are the bees (4). The Upward rays have the secret doctrines as the bees (5). Then follow five chapters dealing with the five nectars, and teaching that those who meditate, as directed in chaps. 1-5, enjoy rewards in different worlds, and for different periods of time, becoming, according to their meditation, one of the Vasus or Rudras, or Adityas, or Maruts, or Sadhyas.

Having reached the highest world the devotee is like the sun, standing alone. Unlike the sun, he neither rises nor sets (11).

A series of miscellaneous chapters follow. Sandilya's chapter (14), contains an excellent epitome of the doctrine of the whole Upanishad.

in this world, so will he be when he has departed this life. Let him therefore have this will and belief:—

"2. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (i.e. omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed, he who embraces all this, who never speaks, and is never surprised.

"3. He is my self within the heart, smaller than a corn of rice, than a corn of barley, or canary seed, or the kernel of a canary seed. He also is my self within the heart, greater than the earth, than the

sky, than heaven, than all these worlds.

"4. He from whom, etc., etc. . . . he my self within my heart is that Brahman. When I shall have departed from hence, I shall obtain Him."

The Fourth Prapathaka consists for the most part of

legends.

The object of the Fifth Prapathaka is, to show by what different ways people proceed after death, and to answer

the five questions :-

What is the fifth oblation that is called Man? Whither do men go after death? How do men return? Where do the ways of the fathers and the Devas separate? Why is the other world never full?

A lengthy discussion by five great theologians on "What is our Self? and what is Brahman?" occupies 11-18. The five offerings and their several effects are described (19-23), for without knowledge of the values of the sacrifices one can-

not profitably offer the Agnihotra (24).

The Sixth Prapathaka, after giving a legend of Svetaketu Aruneya (cf. v. 3, and Satapatha Brahmana, 14, viii. 16), deals with the philosophy of essential being, in a series of conversations between Svetaketu and his father. Creation is the fruit of Being (2), but in everything the essence is the True (4). This doctrine is illustrated by reference to food, water, fire (5-6), the sixteen parts of man (7), and the nature of sleep, hunger, and thirst (8). The True is also the essence of the Self (9), all returns to the True (10-11), which is invisible (12), but ever present (13).

The remaining chapters (14-17) contain four parables of

learning.

The summit of the doctrine is reached in the Seventh

Prapathaka. Narada, who knows the sacred books, is an example of those who with much knowledge do not know the Self. Books are but names (1). But speech is better than a name (2), mind than speech (3), the will than mind (4), consideration than will (5), reflection than consideration (6), understanding than reflection (7), power than understanding (8), food than power (9), water than food (10), fire than water (11), ether than fire (12), memory than ether (13), hope than memory (14), spirit than hope (15).

In the same cumulative fashion the doctrine of learning is laid down. He really knows who knows that the highest is the true (16). In order to proclaim this one must understand it (17), to understand one must perceive (18), to perceive one must believe (19), to believe one needs attend on a tutor (20), i.e. perform all sacred duties (21). This is done when one attains bliss in oneself (22). Now the True is bliss (23), and the True or Infinite is the unseen, the unheard, the incomprehensible (24), the omnipresent (25).

This lofty teaching is popularised in the miscellaneous

chapters of the Eighth Prapathaka.

The Vajasaneyi - Sanhita Upanishad. — The Vajasaneyi or Isa or Isavasya Upanishad is of singular interest and value. It forms the fortieth chapter of the White Yagur Veda Sanhita, And as this position harmonises with the peculiar doctrine of the necessity of good works as a preparation for learning the highest wisdom, the Upanishad forms a valuable link in the history of the religion. It occupies a mediating place between the liturgical demands of the Veda and the speculative philosophy of Upanishad doctrine. It does not condemn works as useless, but its eighteen verses enlarge on the theme that "everything must be hidden in the Lord." One must surrender the world before perfect bliss is possible, "there is no other way."

The Mundaka Upanishad.—The Mundaka Upanishad belongs to the Atharva Veda, and is written in the form of a Vedic mantra. Although it has the same appearance as a group of hymns, it was designed for the purposes of a

Upanishad, not for sacrificial purposes. Its title is peculiar, masmuch as each of its three chapters is called a Mundakam, and its derivation is uncertain. It is supposed to mean shaving, i.e. it cuts away error like a razor.

Many of the principles laid down in the book have the closest connection with various points in Buddhism. The Upanishad is but one of the links which unite the philosophy

of the Buddhists with that of the Brahmans.

In the First Section it is shown how Brahma, the first of the Devas, gave the foundation of knowledge to his eldest son Atharvan, who passed it on through a succession of teachers to Saunaka, the great householder. Knowledge is either lower (concerned with the four vedas, ceremonial and scholarship), or higher (that by which Brahma is seized) (1). The truth of the lower knowledge is, "the practice of sacrificial works leads to the world of good works," all the prescribed sacrifices must be offered, although only fools consider sacrifice and good works the highest good (2).

The Truth of the higher knowledge is taught in the Second Part. It is—" As blazing sparks fly from fire, so from the Indestructible are various beings brought forth—e.g. breath, mind, the organs of sense, ether, air, light, water, the earth." He is the inner self of all things (1). We attain the highest, as men shoot with the bow. He who hits the mark becomes

one with it, as the arrow is one with the target (2).

The effect of the highest knowledge is set out in the *Third Division*. He who sees the lord of the world as the person whose source is in Brahma, reaches the highest unity and is free from passion. When one is purified by the serene light of knowledge one sees him (2). And he who knows the Self, knows the highest home of Brahma, and becomes Brahma.

CHAPTER II

THE SACRED LITERATURE OF BUDDHISM.

THERE are two Buddhist Canons of Sacred books in existence, even as there are two main branches of Buddhism itself. But there is little doubt that the Canon of the Southern Buddhists is the more ancient and authentic.

The Southern or Pāli Canon is comprised in the Three Pitakas (baskets), the three bodies of oral tradition, passed from one generation to another. Each of the three Pitakas contains a number of minor collections and separate works, as follows:—

I. THE VINAYA PITAKA.

- 1. The Sutta vibhanga, Discourses on the System.
- 2. The Khandakas, Chapters.
- 3. The Parivara patha, Appended texts.

II. THE SUTTA PITAKA.

- 1. The Digha nikaya, Collection of long discourses.
- 2. The Majjhima nikaya, ,, ,, medium ,,
- 3. The Samyutta nikaya, ,, ,, associated

works.
The Anguttara nikaya, , , miscellaneous

4. The Anguttara nikaya, ,, ,, miscellaneous discourses.

- 5. The Khuddaka nikaya, ,, ,, lesser works.
 - 1. The Dhamma sangani, Enumeration of States.
 - 2. The Vibhanga, Systematic treatises,
 - 3. The Dathu katha, Account of the elements.
 - 4. The Puggala pannatti, Declaration concerning
 - 5. The Katha vatthu, Book of matters for discussion.
 - 6. The Yamaka, Pairs.
 7. The Patthana, Causes.

There is another distribution of the books of the Canon, of a somewhat later date, whereby they are arranged in Five nikayas (collections). Four of the five nikayas are, as above, in the Sutta Pitaka (1-4). The fifth, called the Khuddaka nikaya, included all the other books of the Canon.

The Vinaya Pitaka.

The Vinaya Pitaka (the Collection of Rules for the Order), is the general name given to a collection of five works, devoted to the regulation of the Order of the Bhikkus, one of the oldest and most influential of the Buddhist brother-hoods. As a collection, it probably dates from about 350 B.C. But some of its material, especially the elementary laws and formulas, is much older. It is one of the most valuable parts of the Canon, for the light it throws on the life and institutions of the earlier — perhaps even of the earliest — of Gautama's disciples. It contains:—

1. The Sutta Vibhanga, which in its present form is composed of two codes of rules (a) the Paragika, dealing with offences which called for the excommunication of the offender; and (b) the Pakittiya, which treats of offences for which repentance was demanded. There are two hundred and twenty-seven rules in all, which constitute the criminal Code of the Bhikkus. The work is the result of a long process of accretion, during which the laws acquired a traditionally historical setting, and an authoritative explanation. The laws belong to an authoritative, though not canonical, work, the Patimokkha (the disburdenment). Criticism, therefore, distributes the material of the Sutta Vibhanga in the order of its history—the text of the Patimokkha, then the commentary on the text, finally the historical notes.

The Patimokkha consists of Eight collections of Rules (Dhamma):—

1, The Paragika (bringing defeat), 4 rules.

2. The Samghadisesa (needing a meeting), 13 rules.

3. The Amyata (undetermined matters), 2 rules.

- 4. The Nissaggiya-Pakkitiya (involving forfeiture), 30 rules.
- 5. The Pakkitiya (requiring repentance), 92 rules.
- 6. The Patidesamya (requiring confession), 4 rules.

7. The Sekhiya (on discipline), 75 declarations.

8. The Adhikarana-Samatha (regarding the settlement of cases), 7 rules.

The rules of each Dhamma are preceded by an introductory formula:—

"Here, venerable Sirs, the . . . matters come into recitation."

The recital is ended by a form of questioning-

"Venerable Sirs, the . . . rules have been recited. In respect of them I ask the venerable ones, Are you pure in this matter? A second time I ask the venerable ones, Are you pure in this matter? A third time I ask the venerable ones, Are you pure in this matter? The venerable ones are pure therein. Therefore do they keep silence. Thus I understand."

The lists of offences are so arranged that the principal division in each corresponds to the division of the membership of the Order. There is a Bhikku patimokka (for the brethren), and a Bhikkuni patimokka (for the sisterhood). In these divisions the classes of offences are so set, that the heaviest offence heads the list. Within these classes the clauses follow no invariable rule.

The Later Commentary must be distinguished into at least two strata. It does not exist as a separate work, but is interwoven among the sections of the original text. Its older part probably consisted of purely verbal interpretations, as e.g., on the introductory sentences used at the Uposatha:—

Patimokkham it is the beginning, it is the face, it is the principal of good qualities.

t this refers to the Patimokkha.

all of us

as many as are present in that assembly, aged, young, middle-aged, are denoted by "all of us."

we hear it well admitting its authority, fixing our minds on it, we repeat the whole of it in our thoughts.

The nature of the commentary in its present form—verbal and historical—may be inferred from the following extract:—

"Now when the Blessed One was alone, and had retired into solitude, the following consideration presented itself to his mind: What if I were to prescribe that the Bhikkhus recite as the Patimokkha, the precepts which I have taught them?

"This will be their fast-day service.

"And the Blessed One having left the solitude in the evening, and in consequence of that and this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus:—

"When I was alone . . . etc., etc., . . . fast-day service. I

prescribe you, O Bhikkhus, to recite the Patimokkha.

"And you ought to recite it in this way—Let a learned and competent Bhikkhu proclaim before the Assembly":—

Here follows the Introductory Chapter of the Patimokkha, succeeded by the verbal Commentary illustrated above.

The Commentary is always conventional, and often fanciful. Its circumstantial notes and stories are probably the

imaginations of much later days.

ii. The Khandakas.—The second part of the Vinaya Pitaka consists of the Khandakas (chapters) in two sections, the Maha-vagga (larger group), and the Kulla-vagga (lesser group). Each of these sections nominally consists of ten Khandakas. To the lesser group, however, there are appended a late list of the famous ten points of organised Buddhism, and an account of the Councils of Rajagriha and Vaisali, 380 and 320 B.C.

The aim of the Khandakas is to give "a detailed and orderly account of the method of admitting aspirants into the Samgha" (local Order) of the Bhikkus. With this are given accounts of the ceremony of the Uposatha (the regular meeting of the Order), of the observances for the beginning and end of the rainy season, of the main points of discipline, and the regulations touching the medicine, food, houses, and

daily life of the brethren.

All these matters are treated as having been dealt with by the Buddha, and have an account of the circumstances under which they were first spoken of, attached to them. In most cases these legends lead up to a liturgical formula by which

the rule was made effectual.

The greater part of the Maha-vagga is probably very old, although later than the commentary on the Patimokka contained in the Sutta-vibhanga. The historical settings are later additions. The elements of the liturgies must be variously dated.

(a) The Maha-vagga contains ten Khandakas (chapters), each divided into Bhanvaras. Its subjects relate to the order

of the Assembly.

The admission of candidates is dealt with in Khandaka 1. Khandaka 2 treats of the Uposatha ceremony, but includes sections on the Dhamma (2), the Patimokka (3-5), and certain

matters of casuistry (22-33).

The fourteen divisions of Khandaka 3 consider the questions of residence during the rainy season, and the many contingencies which might arise when the Bhikkus "entered upon Vasa" (went into retreat). At the end of Vasa the Pavarana (ceremony of confession) was held, and involved four services. The right and wrong ways of keeping Pavarana occupy the eighteen chapters of Khan. 4. Sections on Food, Clothing, Seats, Vehicles, etc. (Khan. 5), and on Medicine (Khan. 6), follow. Khandaka 7 treats of the Kathina ceremonies, observed when the stock of dress stuffs for the brethren was consecrated and distributed. This matter of dress occupies the thirty-two sections of Khandaka 8. The Bhikku might wear long robes, a mantle, a silk mantle, and use a fleecy counterpane at night. His wardrobe was, however, limited to three robes, a double waist-cloth, a single upper robe, and an under garment.

Khandaka 9 gives the law regarding the valid and invalid acts of the Samgha. Khandaka 10 is concerned with schism.

(b) The Kulla-Vagga.—The second section of the Khandakas is the Kulla-vagga or lesser group of the rules of the order. It was one of the latest additions to the existing Canon.

It is distributed into ten khandakas of varying length. The first deals with discipline in the forms of Rebuke (1Subordination (9-12), Banishment (13-17), Reconciliation (18-24), and Suspension (25-35). The second and third treat of Probation and Penance. The Settlement of disputes occupies Khandaka 4¹⁻¹⁴, and the daily life of the brethren is discussed in Khandaka 5. The subject of houses and furniture takes up Khandaka 6. The question of dissensions is settled in 7. The three following chapters 8-10 concern the duties of the Bhikkus one to another, the possibility of exclusion from the Patimokka ceremony, and the duties of Bhikkunis.

Two Khandakas, having all the appearance of being later appendices, are attached to the Kulla-vagga. They purport to give accounts of the Councils of Rajagriha and Vaisāli, held, after the decease of Gautama, to collect and authoritatively seal the records of his words and deeds.

By a purely formal division both the Maha-vagga and the Kulla-vagga were distributed into portions suitable for recitation. The Maha-vagga was separated into twenty-two parts. The Kulla-vagga was arranged in thirteen, Khandakas

1-4 and 11 being preserved intact.

the Vinaya Pitaka describes itself as the work of "Dipa after he had inquired here and there into the way followed by former teachers." The work is comparatively late (c. B.C. 260-220). It has little or no independent value, being practically an abstract from the Sutta vibhanga and the Khandakas. As a manual of instruction with mnemonic tables and puzzling questions it is not without interest.

The Sutta Pitaka.

The Sutta Pitaka or Basket of Discourses was in existence before the end of the third century B.C., and its various books were by that time looked upon as authorities for doctrine and order.

Gautama's method of teaching was conversational—the various Suttas of this Pitaka are supposed to preserve his method and words. Their style, however, is pre-eminently

systematic. They consist, for the most part, of passages to be committed to memory. Everything is therefore sub-ordinated to this purpose. There is a constant repetition of formulas, passages are grouped together under numbers, and mnemonic devices abound, so that a commentary was required by later generations to make the method and meaning intelligible.

The Five Nikayas or Collections are products of compilation. Some of the discourses belong to a time after Gautama's death, cross references exist, parts of one collection are referred to by name and chapter in another, ancient pieces

are incorporated in late discourses, etc.

In the first two Nikayas the dialogues stand in the order of diminishing length. These Suttas are among the most valuable authorities on various points of religious and philosophical moment. They cover a great variety of subjects, "are always dignified and occasionally rise into eloquence."

i. The Digha Nikaya or Collection of Long discourses contains thirty-four Suttas, in which Gautama occupies the place of honour. The dialogues, etc., are distributed into three groups; The Silakhandavagga, The Mahavagga, and

The Patikavagga.

i. The Silakhandavagga contains thirteen Suttas of which the first, the Brama Gala Sutta, is important. It deals with matters fundamental to Buddhist ethics and philosophy. Its sixty-two sections fall into three chapters. Chapter 1, the Perfect Net, contains a historical introduction, telling how Brahmadatta upheld Gautama against Suppiya. The Buddha overhears the argument and introduces the Silas.

The Silas, the moralities or commandments, is an ancient ethical tract containing originally eight silas or precepts laid down by Gautama. Two other commandments were added later and the ten rules became the moral law for the Order.

They are :-

One should not destroy life.

" take that which is not given.
" say that which is not true.

One should not use intoxicating drinks.

One should refrain from unlawful sexual intercourse.

not eat unseasonable food at nights.
wear garlands or use perfumes.

", use high or honourable seats or couches.
", attend upon dancing, singing, or masques.

" receive gold or silver.

These rules formed part of the vow taken on admission to the Order, "I will observe the Sila that forbids," etc., etc.

The ancient tract embedded in the Silakhandavagga was in three sections. The Kulla Sila, short paragraphs in detailed exposition of Silas 1-3, 5-10. The Majjhima Sila, longer paragraphs expounding Silas 1, 7-10. And the Maha Sila, long paragraphs giving a list of abstinences from magic, prophecies, ritual, the worship of gods, etc. This section sprang from a separate origin.

The last part of the Bramagala Sutta (28-37) is devoted

to positive moral teaching.

Chapters 2 and 3 contain discourses on speculative subjects:

infinitude, eternity, causation, etc.

The subjects of the remaining Suttas in this group are:— The fruits of a recluse's life; Pride of birth and its fall; Characteristics of the true Brahman; The Wrong sacrifice and the Right; The Aim of the Brethren; Is the Soul distinct from the body; The naked ascetic; A Theory of the Soul; On Conduct; Concentration and intellect; On the three wonders and the gods; Some points in the ethics of teaching; On those who know the Three (Vedas).

(cf. Dialogues of the Buddha. Rhys Davids.)

The literary form of the Suttas varies but little. The words, "Thus have I heard" commence an introductory narrative which describes Gautama's presence in such and such a place with his disciples. Then some account of the situation, doubts, hesitations, temptations, and circumstances of his interlocutor is given. The meeting of the two is pictured, and the Sutta proper begins, usually with confession and inquiry from Gautama's visitor. The doctrine of the Buddha is generally implied in the last question, and is repre-

sented as winning the respect, more frequently the allegiance, of the seeker. A brief circumstantial note forms the conclusion.

ii. The Mahavagga contains the important Mahaparinibbana Sutta, the book of the Great Decease. Some indefinite indications of its date appear in references to relic worship (6⁶³) and to the reign of an ideal king. The book took its present form during the latter part of the fourth or the earlier years of the third century B.C. It is anonymous, and cannot be ascribed to the earliest circle of Gautama's disciples. Many of its sections recur in other parts of the Three Pitakas.

The Book of the Great Disease aims to give a detailed account of the events leading to and connected with Gautama's death, and is saturated with the spirit of reverent devotion. Chapter I. narrates how the Buddha journeyed to Ambalathika, Nalanda, Pataligama, speaking of right conduct, earnest contemplation, and intelligence. A legend of the founding of Patna interrupts the story in which Gautama at length reaches the Ganges. Chapter II. brings him on his way to Kotigama, where he taught the Four Noble Truths, thence to Nadika and on to Vaisāli. During the rainy season he lay sick at Belwa but continued his teaching, the tenor of which may be gathered from the following:—

"Whoever either now or after I am dead shall be a lamp unto themselves, and a refuge unto themselves, and shall betake themselves to no external refuge, but holding fast to the truth as their lamp, and holding fast to the truth as their refuge shall not look to any one beside themselves, it is they . . . who shall reach the very topmost height."

In Chapter III. is an account of how Ananda's heart was hardened (1-6), and the story of the Buddha's temptation by Mara (7-9). At Mahavana he summarised his teaching as dealing with the four earnest meditations, the fourfold struggle against sin, the four roads to saintship, the five moral powers, the five organs of spiritual sensibility, the seven kinds of wisdom, and the noble eightfold path. He declared his impending death in the words (66):—

"My age is now full ripe, my life draws to a close, I leave you, I depart relying on myself alone. Be earnest then, O brethren, holy, full of thought, Be steadfast in resolve, keep watch o'er your own hearts. Who wearies not, but holds fast to this truth and law, Shall cross this sea of life, shall make an end of grief."

Chapter IV. continues the narrative of his travels.

Chapter V. anticipates the end with various legends. The sections 7-44 are interpolated. The narrative is probably taken up in 45-47, which tell how Ananda proclaimed the sad news in the village. The people came together (48-51), and learned that true saintliness is not possible without the noble eightfold path (52-60).

In Chapter VI, the Buddha's closing admonitions (1-9)

and last words-

"Decay is inherent in all component things.

Work out your own salvation with diligence" (10)

are given.

The account of his decease follows (11-13). Then come hymns of eulogy (14-18), stories of the sorrow of the disciples and the people (19-24), of the seven days' homage to the body (25-32), of building the funeral pile (33-35), of the disciples' behaviour (36-47), the burning (48-49), the seven days' homage to the ashes (50), and a relation of how the eight mounds for the remains were built (51-62). The final section is a verse connected with the seven relics worshipped by devotees.

The Sutta is of great value as a connected record of one period of Gautama's ministry, and especially as reflecting the doctrine and ideals of Buddhism of a third or fourth

generation.

ii. The Majjhima Nikaya, or Collection of Shorter discourses, contains one hundred and fifty-nine Suttas, which in their various discussions "embody the whole of the Buddhist doctrine." It has not yet been translated into English as a whole.

Like those of the Digha Nikaya, its discourses are fashioned upon the orthodox model of Buddha's utterances,

with introductions relating the circumstances under which

the words were spoken, and concluding notes.

A proportion of the Suttas deals with the burning question of caste. The Madhura Sutta (84)—which speaks of the Buddha as dead—shows that caste is ineffective to ensure success in life, to save the wicked from future punishment, to keep the good from future bliss, to protect evil-doers from the law, and to add dignity to the truly religious. One discourse shows that caste does not accord with natural facts (90), whilst yet another points out the unscientific character of caste distinctions.

This question forms the subject of one of the few translated Suttas, the discourse with Assalayana (93). Assalayana, a youth of sixteen years, well-versed in the three vedas, is thrice urged by Brahmans to refute Gautama, who taught "the purity of the four castes." Thrice he replied, "The ascetic Gautama is teaching orthodox teaching, I am not able to reply on this matter."; but met the Buddha never-

theless, and became a disciple.

ili. The Samyutta Nikaya contains five main groups of Suttas, viz.:—The Sagatha-vagga, The Nidana-vagga, The Khandhavara-vagga, The Salayatana-vagga, and The Mahavara-vagga.

It has not yet appeared in English translation. For the substance of the fifth Sutta of the third vagga, cf. Rhys

Davids, Buddhism, p. 94.

iv. The Anguttara Nikaya.—This Collection of miscellaneous discourses is the largest book in the Canon. A mnemonic verse gives the number of Suttas comprised within it as nine thousand five hundred and fifty-seven. This, however, is exaggeration. The eleven sections (nipatas) in the existing versions do not contain more than two thousand three hundred and fifty discourses.

The Nikaya exists in three versions, the Singhalese, the Burmese, and the Siamese, in all probability the fruits of one parent stock. They agree for the most part in their subjects

^{&#}x27; The Assalayanasuttam, Dr. Peischel. Chemnitz, 1880.

and form, and the variations are readily accounted for as

scribal errors and glosses.

The extremely composite character of this Collection is shown by the number of its parallel passages. Prof. E. Hardy estimates that neglecting "minor variations and such amplifications as are wanted in order to fill up a higher numeral," fifty-four Suttas are repeated twice, eight appear three times, and four occur four times, besides the block, Nipata 10¹³⁴⁻¹⁶⁶, which occurs again in 10¹⁷⁸⁻¹⁹⁹. This repetition embraces the Gathas, or poetical pieces, of which many occur throughout the Nikaya. Seven Gathas appear twice.

"The nearer we draw to the end of the work the more the creative power shrinks, and in the last Nipata hardly

anything original is to be found."

The general plan of the whole is, that the subjects dealt with in the discourses are arranged numerically, so that in the first Nipata single things or matters viewed from a single aspect are dealt with, in the second things in pairs or having a twofold relation, and so on.

It is most probable that such Abhidhamma books as the Dhamma-sangani and the Puggala are based upon the material of the Anguttara Nikaya, which has not yet

appeared in English.1

v. The Khuddaka Nikaya.—Most of the schools of Buddhism join the Khuddaka Nikaya (Miscellaneous Collection of Lesser works) to the Sutta Pitaka. The fifteen books of this collection are extremely varied, and include material of very diverse historical value. In their present collected form they represent the religion of the laity in its successive stages.

The collection contains the following works :-

i. The Khuddaka Patha, the lesser readings, a delightful and an authoritative book of nine chapters, of which three recur in the Sutta Nipata. The importance of these readings is attested by the use of seven of them at the ceremony of Pirit.

¹ For an exhaustive analysis, cf. Dr. Morris' Edition of the Text.

The nine chapters are distinguished as four readings and five addresses. The first reading is a confession of faith, which, among "the Southern Buddhists, is the best known and commonest form of prayer."

"I put my trust in Buddha.

I put my trust in the Law.

I put my trust in the Church (or Order).

Again I put my trust, etc., etc., etc.

Once more , , etc., etc., etc.

The second chapter contains the Ten Laws or Abstinences for the priesthood, i.e. from destroying life, theft, iniquity, lying, wine, eating at forbidden times, dancing, etc., beautifying the person, a large bed, receiving gold or silver. The remaining readings deal with the thirty-two constituent parts of the body, and questions for novices—ten classifications of technical terms.

The five Sutras, or sermons, are excellent examples of early Buddhist teaching. The first, a discourse by Gautama, shows the sources of happiness. The second, addressed to "all spirits assembled, those of earth and those of air," is a rhapsody on the three jewels, the Buddha, the Law, and the Priesthood. The spirits of the departed form the subject of the third discourse. Then follows a parable of buried treasure that is useless, and of treasure—charity, piety, temperance, soberness—laid up in the heart. The final sermon has for its theme goodwill to all, or "what should be done by him who is wise, in seeking his own good."

ii, The Dhamma Pada—perhaps the best-known book in the Canon—is a collection of four hundred and twenty-three verses, gathered from the sayings of Gautama. More than half these verses have been traced to their sources in other books. A few are not of Buddhist origin, but represent popular proverbial philosophy as it was adapted to Buddhist ideas.

The anthology contains the essence of morality in the form of poetical aphorisms. The commentaries connect many of the verses with particular incidents in Gautama's life, but the book is of high interest, even apart from its traditional back-

ground. It has been separated into twenty-six chapters, of which the titles sufficiently indicate their contents in most cases, e.g.:—On Earnestness (2), Thoughts (3), The Fool (5), The Wise man (6), The Venerable (7), Evil (9), Punishment (10), Old Age (11), Self (12), The World (13), The Buddha (14), Happiness (15), Pleasure (16), Anger (17), Impurity (18), The Way (20), The Downward Course (22), The Mendicant (25), The Brahmana (26).

iii. The Udana is a small work consisting of seventy-seven solemn utterances of the Buddha, each set in a framework of narrative. It is divided into eight sections. Although probably gathered by a single editor, the stories come from many different sources, and are told as reports. Each opens with

the formula "Thus have I heard."

Many traditions of the master's travels, visits, habits, and friends are preserved. The stories vary in length and interest. Some are pure narrative, others are legendary. In a few

cases long discourses occur.

Two "Utterances" (23, 54) were protests against cruelty to animals. The narrative in 64 is world famous. It contains the "ancient" story of the blind man and the elephant, and is directed against the various sects which contended for their own view of the world, the soul, and the Perfect one.

The following "Utterances" are typical :-

"He who cherishes the forsaken and the unknown, who has subdued himself,

Who stands firm in the truth, who has destroyed evil, and put away sin,

'That man I call a Brahmana" (16).

"Happy is that upright and learned one who has no possessions! See how the man with something is troubled;

How one man is in bondage to another" (25).

(The Udana, Major-Gen. D. M. STRONG, C.B.)

iv. The Iti Vuttakum contains similar material to that of The Udana. Its one hundred and twenty "Sayings of the Blessed One" touch upon some of the deepest problems of human existence.

Each of the "Sayings" is prefaced by the formula: "Thus

was it said by the Blessed One," and by a brief passage of circumstantial notes intended to supply a description of the historical situation in which the words were spoken.

(The book is not available in an English translation.)

v. The Sutta Nipata.—The Sutta Nipata is a collection of seventy-one conversations or discourses gathered into five groups (vagga), all being written in poetry.

(a) The Uraga-vagga, containing twelve discourses.

(b) The Kulla-vagga, ,, fourteen ,, (c) The Maha-vagga, ,, twelve ,, (d) The Atthaka-vagga, ,, sixteen ,,

(e) The Parayana-vagga, ,, seventeen ,, in one

poem, forming almost certainly an independent work.

These Suttas contain some remnants of primitive Buddhism, along with much that grew about the original elements, bringing them into harmony with later conceptions, and moulding them for devotional or educational purposes. They are characterised by much repetition, one of the mnemonic devices of a well-organised system of instruction.

The picture in the Suttas themselves is that of the early stages of Buddhist monasticism. The doctrine corresponds with that early period, as does also the general style of the

larger part of the collection.

The discourses embrace almost every subject of interest, and, with the exception of those in the Parayana-vagga, are

quite miscellaneous.

(a) The Uraga-vagga contains a parable of a snake sloughing its skin as an emblem of a man divesting himself of all passion (1); a plea for the solitary life (3); discourses on true work (4); and on the four classes of ascetics (5). The Buddha discusses with a deity gain and loss in the world (6); defines an outcast (7); and speaks in praise of goodwill and a "boundless mind" (8). Two Yakkhas discuss the Buddha's qualities and consult him (9). Alavaka questions Gautama, and is converted (10). There is the reflection of an anonymous disciple on the worthlessness of the human body (11). The last discourse defines a true thinker or sage.

(b) The Kulla-vagga opens with the address to spirits, concerning salvation in the Buddha, the Law, the Order, found also in the Khuddaka patha (Sutra 2). Then follow the Buddha's declarations, that a bad mind and bad deeds alone defile a man (2); on true friendship (3); on the highest blessing (Khuddaka Patha, 5) (4). In discourse with Sukiloma, it is said that all passions proceed from the body (5). An exhortation to purity (6), is followed by remarks on the customs of the ancient Brahmanas (7); advice on choosing a good teacher (8); on how to win the highest good (9); and on zeal (10). Râhula receives advice (11); Vangisa is answered concerning the fate of Nigrodhakappa (12). Then follow remarks on the right path (13); and on the life of a Bhikku and the life of a householder (14).

The nature of the Suttas may be illustrated by one of the

briefest—the Utthana-sutta (Kulla-vagga, 10).

1. "Rise, sit up, what is the use of your sleeping?

To those who are sick, pierced by the arrow and suffering, what sleep is there?

2. "Rise, sit up, learn steadfastly for the sake of peace.

Let not the king of death, knowing you to be indolent, befool you and lead you into his power.

3. "Conquer this desire which gods and men stand wishing for, and

are dependent upon.

Let not the moment pass by you, for those who have let the moment pass will grieve, when they have been consigned to hell.

4. "Indolence is defilement, continued indolence is defilement.

By earnestness and knowledge let one pull out his arrow" (i.e. pain).

Utthana-sutta is ended.

(c) In the Maha-vagga Gautama's rebuke to King Bimbisara (1) is followed by an account of the Buddha's temptatations by Mara the evil spirit (2). They are discourses on language (3), on offering oblations (4), on those who are worthy of offerings (5). Sabhiya has all his questions answered (6). Sala, with three hundred followers, is converted (7). The brevity of life supplies a theme (8). Then

come speeches concerning the true Brahmana (9), and the punishment of backbiters in hell (10). The joy of the gods at the Buddha's birth is recounted (11); and the sources of

suffering are enumerated (12).

(d) The Atthaka-vagga opens with a series of practical speeches. Avoid sensuality (1). Let none cleave to existence and pleasure (2). The Sage is independent of men's judgment (3). The true wisdom is the conquest of sin (4). Do not enter into philosophical dispute (5). The fruit of selfishness is grief and avarice (6). Sexual intercourse should be shunned by the Sage (7). Disputation does not purify (8). An account of Gautama's refusal of the daughter of Magandiya is given (9). A calm sage is defined (10). The origin of contentions is in "dear" things (11). Disputing philosophers are unfavourably described (12), they do not lead men to purity (13). The way to bliss is shown (14), the accomplished sage defined (15), the method of a Bhikku's life detailed (16).

(e) The Parayana-vagga contains sixteen chapters of questions, together with an introductory chapter giving their raison d'être, and a concluding section of comment. Each of the sixteen chapters bears the name of one of the disciples sent to the Buddha by Bâvâri, who had been cursed by a

Brahmana for refusing him a loan.

Gautama answered all the interrogations satisfactorily. Probably some later editor (or editors) added the twofold appendix, giving the circumstances with editorial comments.

vi. The Vimana Vatthu is a late poem, deficient in literary qualities, and composed for the "most part according to set pattern, consisting of legends relating to future life in the

Celestial mansions."

vii. The Peta-Vatthu closely resembles the foregoing work in character, formality and date. Its subject is the

disembodied spirits.

viii. The Thera-Gatha, or Songs of the Elders (brethren of The Order), contains poems ascribed to a hundred and seven of the disciples who were alive during Gautama's life-

time. Each of the songs is furnished with a commentary

giving some account of the reputed author.

The poems are also explained by stories relating to their verses. A comparison shows that sixteen verses of the Thera-gatha and the Dhammapada are either identical or similar. (Cf. Civilisation of India, pp. 47-48, in this series).

ix. The Theri-Gatha.—A similar song-book, containing seventy-three poems, attributed to fifty-seven Sisters who belonged to the Order during Gautama's lifetime. The plan of the book is similar to that of the Thera-gatha—the hymns are accompanied by a commentary which concerns the authoress and the details of her works.

"A good many of the Theri-gathas are beautiful in form, and not a few give evidence of the high mental culture" of

the singers.

No English translation has been published. (For the Commentary, see Proceedings of the Oriental Congress of

1892, published in 1894, vol. i. pp. 344-391).

x. The Jatakas.—The collection commonly called by this title is properly entitled The Commentary on The Jatakas. It is the work of an unknown author of the fifth century B.C., who arranged and expounded a mass of material which had accumulated during many generations. It is a collection of "fables, fairy-tales, riddles, puzzles, legends, judgments, superstitions and mythological fragments," which are strung together on the supposition that the Buddha in one of his previous incarnations was the hero of the story.

In each of the pieces is a saying in verse attributed to Gautama. These verses only belong to the Canon proper. They are productions of the Middle Country, prior to B.C. 300. It is practically certain, however, that they never formed a distinct collection, and have never been transmitted

apart from the stories.

There are five hundred and fifty-seven stories in the work.

The earliest strata is of folk-tales pure and simple, taken over "bodily from the folk-lore of North India." Then come longer stories, "some of them as long as a modern novelette."

A developed Buddhism took over these popular elements, and added the verses attributed to Gautama. Later hands added introductory narratives and passages of exposition. Finally the Ceylonese (?) author arranged the whole in its present shape, adding a general prologue.

The plan is therefore :-

i. A long general Introduction.

ii. The Stories, normally arranged :-

- (a) a narrative giving the occasion on which the story was told.
- (b) the story of the present, introducing the Jataka proper.

(c) the story of the past, the real Birth story, the oldest element.

(d) the identification, the verse spoken by Gautama.

(e) an explanation of the verse.

(f) an explanation of the connection between the persons spoken of in (a) and the characters

in (b) and (c).

The collection is divided into twenty-two Nipatas, on the assumption that the stories in the first division are those in which one verse occurs, in the second division two verses, etc. This arrangement is quite arbitrary. The same Jataka is repeated in different books, with varying numbers of verses. Some Jatakas are really clusters of stories. Mere references to tales elsewhere are counted as Jatakas in some of the divisions. When critically analysed the work is seen to gather up some "two or three thousand independent tales, fables, anecdotes," etc.

Tradition points to the monastery at Jetavana as the place where four hundred and ten of the stories were recited. Then come Velmana with forty-nine, Savatthi with six, and other stopping places in the course of Gautama's wanderings with lesser numbers, e.g. Rajagaha five, Vaisali four, Kusa two, etc.

According to a list drawn up under Spencer Hardy's direction (cf. Manual, p. 100) the Bodisat—the Buddha in a previous incarnation—appears in the Jatakas as an ascetic

83 times, a king 58, a tree god 43, a teacher 26, a courtier 24, a brahman 24, a king's son 24, a nobleman 23, a learned man 22, Sakka 20, a monkey 18, a merchant 13, a man of property 12, a deer 11, a lion 10, a wild duck 8, a snipe 6, an elephant 6, a cock 5, a slave 5, an eagle 5, a horse 4, a bull 4, Brahma 4, a peacock 4, a serpent 4, a potter 3, an outcast 3, an iguana 3, a fish 2, an elephant-driver 2, a rat 2, a jackal 2, a crow 2, woodpecker 2, a thief 2, a pig 2, and once each as a dog, a curer of snake bites, a gambler, a mason, a smith, a devil-dancer, a student, a silversmith, a carpenter, a water-fowl, a frog, a hare, a kite, a jungle-cock, and a fairy.

The General Introduction (the Nidana Katha) consists of a brief preface and three lengthy sections. The preface (vv. 1-11) is to the effect that

"The Apamaka and other births which in times gone by were recounted . . . by the great illustrious sage . . . were all collected together and added to the canon of the Scripture . . . and rehearsed . . . under the name of The Jatakas . . . I proceed to recite a commentary upon this Jataka . . . based upon the method of exposition current among the inmates of the Great Monastery . . . May all good men lend me their favourable attention while I speak."

Then follow three sections, of which the first deals with The Distant Epoch, i.e. from the time when the Bodisat, sitting at feet of Dipankara, resolved to become a Buddha, to the time of his re-birth in the Tusita heaven. This contains the story of Sumedha—a part of the Buddhavamsa—with notes by the Jataka editor, and gives a list of the twenty-four Buddhas after the Dipankara Buddha. These, with the enumeration of the Buddha's perfections (vv. 253-269) are also based upon the Buddhavamsa, and explained by editorial notes, concluding—

"Thus should be understood the Distant Epoch."

The Intermediate Epoch concerns the time which transpired from the Bodisat's leaving the Tusita heaven, until he attained omniscience on the throne of knowledge.

These matters are repeated, with fulness of detail, from

the Buddhavamsa (270-278).

The Last Epoch, corresponding with the Buddhavamsa (278-298), covers the period of Buddha's seven days' bliss in the joy of Nirvana, the beginning of his work, and the progress of his ministry until the day on which Anatha Pindika presented a monastery to the members of the Order.

"This is the Proximate Epoch,
Now we will tell the stories of all his births."

The Stories themselves are of the utmost variety, and of every possible shade of interest. In not a few it is possible to read the originals of fables and folks-tales universally

known, in one shape or another, throughout Europe.

Some idea of their variety may be suggested by a selection of titles. Holding the Truth. The Story of Chullaka the Treasurer. On true divinity. The Happy life. The Banyan Deer. The greedy Antelope. The cunning Deer. The Wind. On offering food to the dead. The Monkeys and the Demon. The Dog who turned preacher. The Horse at the ford. The Ox who envied the Pig. The dancing Peacock. The Ass in the Lion's skin. How a Woman requites love. The Hermit and the serpent king. The Jackal and the Crow.

The form of the tales will be seen in the following epitome of the fifth Jataka. "The Measure of Rice." The story

of the present :-

"One day a great uproar arose in the eating-room of the monastery. The Buddha having sent to inquire the reason learned that Dabha Mulla, whose office it was to distribute to each person his portion of rice, had given great dissatisfaction, by his method of distribution, hence the disturbance.

"The Buddha ordered Dabha Mulla to come before him, dismissed him from his employment, and then related the Tandudale Jataka.

The story of the past-

"In days of old a certain foolish officer, whose duty it was to fix a value upon everything, was tempted by a bribe to value the city of Bararais and all it contained at a single measure of rice, in consequence

of which he was dismissed with disgrace, and in his room a wise minister was appointed, whose valuations were always fair and equitable. "The Buddha in a former state of existence was that officer."

As a general rule the birth stories—the stories of the past—are fresh, simple, and original; the stories of the present, on the other hand, are more or less conventional and elaborate. These introductory stories are entirely untrustworthy. The same introduction is made to serve as preface for totally diverse Jatakas.

The Identifications, which in some cases contain verses pointing the moral of the story, are the words of the Buddha as distinguished from the Bodisat, to whom the ancient verses embedded in the Jatakas are attributed.

The whole collection "forms the most reliable, the most complete, and the most ancient collection of folk-lore now

extant in any literature in the world."

xi. The Niddesa occupies a unique position in the Canon. It is the only commentary, occupying canonical rank, separated from the texts it expounds. It is attributed to Sariputta, a very distinguished personal disciple of the Buddha.

Niddesa may be defined as deposition in contradistinction to uddesa—exposition. It is "analytical question and answer on the details of expository statement."

The subject of its interpretations is part of the Sutta Nipata, which did not exist in its present form when this

commentary was composed.

It has not yet been translated into English.

xii. The Patisambhidā is another untranslated book. It contains or expounds the four Patisambhidas or "wisdoms," viz., "the realisation of the sense, the appreciation of the deep religious teaching contained in the word, the power of intuitive judgment, and the power of correct and ready exposition."

xiii. The Apadana, also untranslated, consists of stories relating to the lives of the Buddhas who preceded Gautama. These tales are in most cases of the same type as those which

form the "stories of the present," introducing the birth stories of the Jataka Book.

xiv. The Buddhavamsa—the history of all the Buddhas—gives, as its name implies, the story of the twenty-four Buddhas who preceded Gautama. After a metrical version of the history of Sumedha, in two hundred and ninety-eight verses, it enumerates Gautama's forerunners.

"So the men perfect in every part, and destined to Buddhahood, Traverse the long road, through thousands of millions of ages."

These histories are given as a background on which the character of Gautama, the Buddha, might be displayed during

the ages prior to his appearing on earth.

The Buddhavamsa thus supplies the material not only for the Introduction to the Jataka, but also for twenty-four birth stories concerned with the previous Buddhas, for thirty-four which illustrate the Buddha's perfections, as well as a few isolated ones.

It is not yet translated into English. The following quotation (Rhys Davids, *Hibbert Lect.*, pp. 190-191) shows its style:—

"As a clod, cast up in the air, doth surely fall to the ground,
So surely endureth the word of the glorious Buddhas for ever.
As the death of all things that have life is certain and sure,
So surely endureth the word of the glorious Buddhas for ever.
As, when night to its end hath come, the sun shall certainly rise,
So surely endureth the word of the glorious Buddhas for ever.
As the roar of the lion is sure, when in morn he hath left his lair,
So surely endureth the word of the glorious Buddhas for ever."

xv. The Cariya Pitaka, one of the latest additions to the Canon, is an incomplete fragment, containing three chapters of short mnemonic verses, the work of an unknown author

of the fourth century B.C.

A tradition current among the Northern Buddhists says that Asvagosha, a famous teacher, began to collect and put into verse stories illustrative of the Ten Perfections of the Buddha. His desire was to give ten stories for each one of the ten perfections, but death ended his labours when he had versified only thirty stories.

The Cariya Pitaka gives colour to the legend. It contains three chapters of which the first and second each contains ten, and the third fifteen stories of the lives in which the Buddha had acquired the last eight perfections.

The ten Perfections were Generosity, Goodness, Renunciation, Wisdom, Firmness, Patience, Truth, Resolution,

Kindness, Equanimity.

The thirty-five stories are thirty-five of the oldest Jatakas taken, in all probability, from the sources of the existing Jataka text.

Book i. shows when, and in what Births, Gautama had

acquired Generosity.

Book ii. shows when, and in what Births, he attained Goodness.

Book iii., which is fragmentary, deals with the other eight

Perfections.

iii. The Abhidhamma Pitaka.—The Third Section of the Canon may be described as the philosophic or metaphysical portion. Various explanations of the general title

have been offered, but the word is unique.

Mr A. C. Taylor (J.R.A.S., 1894, p. 561) sums the discussion up most satisfactorily in the words: "The outcome would seem to be that the difference between the Suttas and the Abhidhamma is not one of subject matter but of treatment, and that the Abhidhamma may be considered, in a certain sense, as the complement and expansion of the Suttas . . . to a certain extent, systematising their scattered utterances."

The Abhidhamma Pitaka contains the following works the order and descriptions are given in the Questions of King Milinda, a popular uncanonical book. (Cf. S.B.E., vol.

xxxv. page 21.)

 The Dhamma Sangani, with its great divisions into good, bad, and indifferent qualities, and its sub-

divisions into couplets and triplets.

The Vibhanga, with its eighteen chapters, beginning with the book on the constituent elements of being. iii. The Dhatu Katha, with its fourteen books, beginning with that on compensation and non-

compensation.

iv. The Puggala Pannatti, with its six divisions into discrimination of the various constituent elements, of the various senses, and of the properties they apprehend.

v. The Katha Vatthu, with its one thousand sections, five hundred on as many points of our views, and five hundred on as many of our opponents'

views.

vi. The Yamaka, with its ten divisions into complementary propositions as to origins, constituent elements, etc.

vii. The Patthana, with its twenty-four chapters on

the reason of causes, of ideas, etc.

i. The Dhamma Sangani most probably belongs to the fourth century B.c. It gathers up, in the form of a catechism, the substance of Buddhist teaching concerning sensation, and in its questions and replies gives a very searching and complete analysis of psychological ethics from the standpoint of

Buddha's philosophy.

It is separated into Three Books and a supplement, through each of which the deductive method is minutely carried out, in such a way as to give the various words and ideas used in the works of the Sutta Pitaka a place in a systematic psychology. "Its real title literally translated is Compendium of States (or Phenomena). It is not a treatise but a manual or text-book. Its subject is ethics. Its method is in great part an analysis of the psychological and psychophysical data of ethics." (Cf. Mrs Rhys Davids, A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.)

Book 1, The Genesis of Thoughts, contains three parts.

The five chapters of Part i. deal with good states of consciousness under the respective categories of the eight main
types of thought relating to the sensuous universe, with good in

relation to the universes of form and of the formless, with degrees of efficacy in good relating to the three realms, and with thoughts engaged upon the higher ideal (the four paths).

The character and method may be realised from the

following :-

Question 1 .- "Which are the states that are good?"

Answer.—"When a good thought concerning the sensuous universe has arisen, which is accompanied by happiness and associated with knowledge, and has as its object a sight, a sound, a smell, a taste, a touch, a state, or what not, there there is contact, feeling, perception, etc., etc. (with an enumeration of 66 states). Now these—or whatever other incorporeal, casually induced states there are on that occasion—these are states that are good."

Question 2 .- "What on that occasion is contact?"

Answer.—"The contact which on that occasion is touching, the being brought into contact, the state of having been brought into touch with, this is the contact that there then is."

Question 3 .- "What on that occasion is feeling?" etc., etc., through

57 questions.

"Here ends the delimitation of terms."
"End of the First Portion for Recitation,"

The Second Part deals with bad states of consciousness in one chapter on the twelve bad thoughts.

The Third Part, which treats of the intermediate states of consciousness is in two chapters, the first is on effect or result,

good and bad, the second on action-thoughts.

Book 2 is on Form. It consists of an introduction, and eleven chapters, which deal respectively with the exposition of form under single, dual, etc., up to eleven-fold aspects. Its questions are on positive terms and their opposites, giving a sub-development of the three main questions of Book 1, viz., What are the states that are good? What are the states that are bad? What are the states that are indeterminate?

Book 3, the division entitled, "Elimination" has "no evident ground of logic or method" of arrangement. Its first Part is a collection of groups of questions on various matters, viz., The group on triplets; the group on cause; the short

intermediate sets of pairs; the intoxicant group; the groups of the fetters, etc.

Part 2, "The Suttanta Pairs of Terms," consists of thirtyseven pairs of questions (1296-1366), which are miscel-

laneous in character and not always logically opposed.

Immediately following the text is a Supplement of two hundred and thirty questions and answers. The questions are taken verbatim from Book 3 and in the same order, but the cross-questionings on the details of the lists of terms are omitted. Later influences have been at work on the answers, which are expressed more tersely and in somewhat different language. The philosophy of "States" had become settled when the supplement was compiled.

Throughout the work, the various titles follow the chapters

to which they belong.

ii. The Vibhanga. \ \ are not available for the English

iii. The Dhatu Katha. f reader.

iv. The Puggala-Pannatti is a short tract of about ten thousand words, dealing with moral discrimination (pannatti) in respect of people. It is described in the Questions of Milinda (S.B.E., vol. xxxv. p. 21, see page 70), but the description does not agree with the existing text.

In its first division the book enumerates six different sorts of distinctions in individuals. Five paragraphs only are devoted to five of these distinctions, the remainder of the work

enters into detail concerning the sixth.

v. The Katha Vatthu, the Account of Opinions, is a book of controversial apologetics, belonging to 250 B.C. Tradition ascribed the work to Tissa, the son of Moggali (third century B.C.) Later commentators interpreted the tradition by a legend which gave Gautama credit for the plan of the book.

The aim of the work is to controvert the heresies of the Hinayana (the collective title for the seventeen schools of opinion which grew up between Buddha and Asoka), and by an appeal to the authoritative standards of the faith—the Pitakas—to prove the orthodoxy of the Theravadins.

With this object in view, it treats such questions as :-

"Whether in the highest and truest sense of the word there can be said to be an individual i.e. a soul?" (chap. 1).

"Whether the eye of flesh can, through strength of the truth, grow

into a divine eye ?" (37).

"Whether the realisation of Arahatship includes the fruits of the three lower paths?" (49).

"Whether knowledge of his emancipation alone makes a man an

Arahat ? " (51).

"Whether space is self-existent?" (66).

"Whether an Arahat can be thoughtless or guilty of an offence?"

(811).

"Whether 'breaking the fetters' constitutes Arahatship, and whether insight into Arahatship suffices to break the fetters?" (10').

vi. The Yamaka, The Pairs, are not available vii. The Patthana, The Book of Origins in English.

CHAPTER III

THE SACRED LITERATURE OF PARSIISM

The Scriptures of Parsiism, the religion otherwise known as Magism, Mazdeism, Zarathustrianism, Fire-worship, etc., are contained in The Avesta. The commoner title Zend-Avesta has arisen through a mistaken conjunction of Avesta, the sacred text, with the Zend (interpretation), the name of the translation and exposition of the text in the Pahlavi dialect.

We possess in The Avesta the remnants of a wrecked literature. A consensus of Greek, Armenian, and Arabic authorities, points to the existence at one time of twentynine Nosks, or books, written during the fourth to seventh

centuries B.C.

The preservation of the existing Parsee Canon was due to the devotion of priests (Magians) and their royal patrons.

King Vologesus is reputed to have begin the task of collecting Zoroaster's works. He was succeeded by Ardeshir and Sharpar I., who carried on his labours. The authoritative Canon was brought to completion during the reign of Sharpar II. (309-380 A.D.)

By the help of this fragmentary literature, we come into contact with the second era of Aryan belief, i.e. after it had

begun to feel Semitic influences.

The Avesta.

The Avesta, properly so-called, consists of :-

The Yasna.
The Yasna.
The Visperad.
The Vendidad.

With these books, however, The Younger, or Smaller, or Little, Avesta is canonically associated, and is esteemed as of equal authority. It contains:—

The Two Sirozahs.
The Yasts.
The Five Nyayis.
The Five Gah.
The Three Afrigans.

Traditionally The Avesta is supposed to have contained twenty-nine Nosks, or books, given in direct revelation by Ormuzd to Zoroaster. They were delivered by the prophet to King Gamasp, from whose hands they passed to Adarbad Mahaspand, under whose protection they were restored to their original purity in 325-320 B.C. The period in which Zoroaster is presumed to have lived is variously estimated between 1000-550 B.C.

Probably no part of The Avesta is of later date than the fourth century B.C.

The Gathas.

There are five collections of Gathas, comprising seventeen pieces composed in early Aryan metres. These are the oldest and holiest part of the Avesta. They belong to the Yasna, in which they stand in clusters. Five Gathas (Yasna, 28-32) are ascribed to Zoroaster himself. But as a whole, they represent the labours of his more immediate followers.

The background of the Gathas is contest. The Daeva worshippers were in organised hostility to the Mazdeans, who were subjected to rapine. Violent encounters took place. The enemy was often on the verge of victory. But the tone of praise which permeates the Gathas, shows that even in Gathic times the new faith was on the whole successful.

The movement of thought is clear. The faithful—rereferred to as The Kine—lament their condition. Zoroaster as the messenger of Ahura Mazda and the Righteous Order comes to their relief. The movement towards peace goes on, and services and ceremonial possible only in a comparatively settled community are established.

 The Gatha Ahunavaiti (Yasna, 28-34), so called because its metre resembles that of the immediately preceding. Ahunavairya formula, is written in stanzas of three sixteensyllabled lines. Its first five pieces are attributed to Zoroaster himself. The prophet offers a prayer for grace:—

"With veneration for this gracious help, O Mazda, and stretching forth my hands, I pray for the first of thy Bountiful Spirit.

"I implore from thee the understanding of thy Benevolent Mind, in

order that I may propitiate the Soul of the Kine."

Then follows The Wail of the Kine (29), prompted by distress and assault, and answered by the divine righteousness, at whose bidding Zoroaster undertook the task of championing the oppressed. He taught them the fundamental doctrine of dualism in its simplicity.

"The primeval spirits, who as a pair and independent in action, have been famed (of old).

"They two (are) a better and a worse, as to thought, as to word, as

to deed" (303).

The progress of the new cause is sung in confidence, "piety chose the husbandman as a holy master," "never shall the thieving nomad share the good creed" (31). Hymns of praise reflect the assurance of success.

"For these gifts, Immortality, the Righteous Order, the Kingdom of Well-being, which thou, Ahura Mazda, hast given.

Gifts shall be offered to thee in return ;

Unto thee will we offer the meat offering with self-humbling praise" (34).

ii. The Gatha Ustavaiti (Yasna, 43-46), contains four hymns which reflect the struggles of Zoroaster before he attained unquestioned supremacy. The new doctrine was for all who believed that the prophet's honour might be shared by every willing soul (43). Ahura Mazda's greatness is thus extolled (44):—

"How may one praise aright?
How may one serve the Supreme?
Who was the first Father of the Righteous Order,
Who gave the sun and stars their way, save thee?
Who established that whereby the moon waxes and wanes?
Who from beneath sustains the earth and the clouds?"

The next hymn shows that dualism exists in the human

consciousness. "Neither our thoughts, nor commands, nor our understandings, nor our beliefs, nor our deeds, nor our consciences, nor our souls, are at one" (45). Then follows a hymn in which suffering for the good cause is made the subject of pathetic, hopeful prayer (46).

iii. The Gatha Spenta Mainyu (Yasna, 47-50), reflects the prevalence of distressful strife, during which the

faith of Mazdeism did not want for champions.

Believers were indebted to the bountifulness of Ahura for every blessing (47), and in their anticipation of struggle they naturally turned in prayer to the gracious giver:—

"Let the good king rule us.

Let not the evil monarchs govern us.

Let the wrath demon of rapine be cast out,

Smite ye against the envious" (48).

The hymn (49), recording the people's tribute of praise to their champions, falls into two sections. Its last verse belongs to the next hymn, which consists of prayer and thanksgiving. It is not unlikely that these fragments, originally separate, dealt with diverse subjects.

iv. The Gatha Vohu Khshathrem (Yasna, 51), is a single piece containing a declaration of passionate devotion to Ahura Mazda, and a searching inquiry into the sincerity and loyalty of those who accounted themselves upright, and fitted

"for the great cause."

v. The Gatha Vahista Istis (Yasna, 53), relates to the marriage of the prophet's daughter. It is a marriage hymn deeply tinged with politico-religious sentiment, and of more dramatic arrangement than either of the earlier Gathas.

The Yasna.

The Gathas form the nucleus of The Yasna, a heterogeneous collection of prayers prepared at various times to be offered during the sacrifice, and also for consecrating the water, the bundle of sprinkling twigs (the baresma), the haoma (soma), the cakes, etc. The seventy-two sections correspond with the number of the seasons occupied in the creation of the worlds.

Three main strata are distinguishable:-

1. The Five Gathas.

2. The Seven-Chapter Yasna (Yasna, 35-42).

3. The Younger or Later Yasna (Yasna, 1-27, 54-72).

The Seven-Chapter Yasna, the Yasna Haptanghaiti, although nearest to The Gathas in age, differs widely from them in tone and spirit. Many of the later features of the faith are lacking from the picture given in these petitions. But the myth-making process had been at work in the interval between the Gathic and the Yasnic periods. The spiritually conceived attributes of Ahura Mazda had become personified in the Bountiful Immortals; the faith had grown theological and systematic, and although its language retained much of its old form, its pristine spirit had gone.

These prayers are offered to Ahura, to the holy creation, to the fravashis of the just, to the Bountiful Immortals (37), to the earth and the sacred waters (38), to the soul of the Kine (39), to Ahura as king, life, and rewarder (41). A supplementary chapter is added in 42. Chapter 40, a prayer for helpers, was, in all probability, part of a now lost service for the admission of neophytes to the order. The general character of the Seven-Chapter Yasna is well repre-

sented in the Yasna, 37:-

"Here I now praise Ahura Mazda, who has created the cattle, who has created purity, the water and the good trees.

Who created the splendour of light, the earth, and all good.

To him belong the kingdom, the might, the power.

We praise him, first among the adorable beings (i.e. genii),

Which dwell together with the cattle.

We praise him with the Ahurian name—Mazda. We praise him with our own bodies and life.

The fravashis of the pure men and women we praise,

We praise the perfect Purity.

What is fairest, what pure, what immortal, What brilliant, all that is good (we praise).

The good spirit we honour, the good kingdom we honour, And the good law, and the good rule, and the good kingdom."

The Younger Yasna. - The Younger or Later Yasna, consisting of Yasna, 1-27, 54-72, is made up of "more or less mutually adapted fragments of different ages and modes of composition," written in the prose of the ordinary Zend language. In its complete form it constituted the chief liturgy of the Zoroastrians. All the familiar elements of liturgical compilations exist in it-confessions, invocations, prayers, exhortations, praises, etc. That its present condition does not represent its original plan is certain. The proceedings of the sacrifice, for which it supplied the ritual, are interrupted by the intrusion of foreign matter. Some of the chapters are duplicates, e.g. 5=37, 18=51+46, 72 = 61. Others are merely collections of fragments, e.g. 63, 64, 67, 69. Commentaries upon sacred formulæ, with catechetical additions, or in the form of catechism occur, e.g. 19, 20, 21.

The earlier sections of the Yasna follow a simple ceremony of sacrifice. The worshipper invites and announces (his Yasna) to Ahura, Vohu-mano, Ardibehist, Shahrevar, Spenta Armaiti, and the other lords of the ritual order (1-2). The objects of propitiation offered in the sacrifice are

named (3), and the offering is made (4).

A fuller, perhaps later, recension of the sacrificial ritual is given (6), followed by the liturgy for the priest's offering of the various gifts (7). The meat offering has a Yasna to itself (8). The Yast, or prayer, to the Haoma is introduced at this point, and continued in chapter 10. As in the Vedic sacrifice so here the ceremony culminated in the libation. Yasna 11 furnishes a prelude, then follows a confession (12), then prayers of invocation, etc. (13-14), after which the sacrifice took place (15-16).

Here the order seems to break down. The clue to the miscellaneous chapters 17-21 is lost. Probably in the original liturgy the sacrifice continued (22), after the Haoma offering, in honour of the Fravashis of the saints, for whose approach a prayer is provided (23), and in whose praise the

final chapter of this section was written.

The Yasna 54, the Airyemo-ishyo, is one of the most ancient parts of The Younger Yasna. It is written in primitive metre, in the same dialect as the Gathas, and ranks very high in Parsee esteem. Its introduction signalises a new departure. The liturgy of the sacrifice has ended. A liturgy of praise begins (55°):—

"We worship the praises of the Yasna, which were the productions of the ancient world."

This liturgy ostensibly begins with the Srosh Yast, a piece of sub-Gathic antiquity devoted to the praise of Sraosha (obedience or penitence) in thirteen sections (57). Chapter 56 serves as an introduction to it, and it is followed by a series of unimportant chapters, on the typical Mazdean saint, mutual blessings, prayers for the homes of the pious, and

praises (58-61).

The remaining sections of the Younger Yasna (62-71) are without ritualistic order. They are addressed to the fire (62), the waters, "wide flowing, healing in influence, efficacious against daevas, devoted to Ahura's love" (65), the Ahurian one (66, 68), the bountiful Immortals (69), and the institutions of religion (70). Yasna 71 deals with the conclusion of the ceremonial, and gives a general summary of the sacrifice in a series of replies.

The Visperad.

The Visperad is a collection of prayers, after the type and in the language of the Younger Yasna. Later than the Yasna, upon which it depends for its arrangement, it may be regarded as a supplement designed to ensure a recognition of the spiritual beings who were interested in the worship and welfare of believers.

The name (all the chiefs) indicates the purely liturgical character of the twenty-three chapters. The chiefs, the lords of the ritual order, were the spiritual givers of milk, pasture, and corn, who responded to the roll-call of the priest at the haoma offering.

Chapter 1 gives a list of the lords of the ritual order, "announced to the yearly festival." Chapter 2 is planned for an act of reverence. Chapter 3 is devoted to the roll-call of the presiding priest at the beginning of the haoma offering, and is in roll-call form.

"The Havaman I would have him here . . . I will come. I would have the fire-feeder here . . . I will come."

and so in succession the water-carrier, washer, mixer, penitentiary, layman, fire-priest, warrior, house-lord, etc.

The remaining chapters are addresses of prayer and praise to the bountiful Immortals, to the Haoma, to the Sacrifice, the Fire, Ahura Mazda, the Sacrificial Words correctly uttered, etc.; all of which were doubtless assimilated to the idea of the Amesha Spentas.

The Vendidad.

In the Vendidad (the name is a corruption of Vidævodatem = the anti-demonic law), we have the only book which authorities regard as wearing the form in which it left the hands of the pre-Alexandrian magi.

"The Pentateuch of the Zoroastrian canon," it contains the most complete systematic view of the religion and its sacred, civil, and criminal laws. What the Gathas and Seven-Chapter Yasna are for the spirit of Magism, the Vendidād is for its form.

It opens with an exhaustive account of the good creations of Ahura Mazda, who made "every land dear to its dwellers," and of how Angra Mainya brought evil into these sixteen countries. The plagues of witchcraft, the river serpent, winter, the death-dealing fly, sinful lust, corn-carrying ants, unbelief, mosquitoes, pride, unnatural sin, burial of the dead, wizardry, burning of the dead, foreign oppression, heat and cold, are enumerated among the creations of the Evil One.

The Second Chapter, based upon an earlier poetic version of its subject, displays the prowess of the mythical Yima, the supernatural shepherd who for six hundred winters gave prosperity to the earth.

The ground-work of The Vendidād is a collection of Laws (chapters 4-17) covering Contracts (4¹⁻¹⁶), Outrages (4¹⁷⁻⁵⁵), General Uncleanness (5), Uncleanness arising from death (6-8), with an addition (8⁵) on unlawful lusts, times of

uncleanness, etc. (chapters 12 and 16).

Chapter 9 gives a detailed legislation for the Barashnûm. The place and the ceremonial are described (vv. 1-36), the legal fees ordained (vv. 37-44), and, in a misplaced section (vv. 47-57) punishment is prescribed for the charlatan who falsely professes to purify. During the ceremonial sacred spells were necessary. They are furnished in chapters 10-11. Many of them (e.g. chapter 10) are fragments of the Gâthas which had in course of time acquired a sacrosanct authority. Some were appointed to be repeated twice—these were borrowed from Yasna 282, 352, 358, 394, 413, 415, 431, 471, 511, 531. Others were repeated three times (Yasna, 2714, 3311, 3515, 539). Others again required a fourfold repetition (Yasna, 2713, 3415, 571).

The special sacredness of the dog is set forth in chapters 13-14, where the animal is placed upon a level with Women,

to whom chapter 15 is devoted.

This most characteristic section of the Avesta probably enshrines the remnants of a double religious legislation. The ceremonial for purification is the result of the Magis rendering of an early simple rite of cleansing after contact with a corpse. This line of evolution reaches its height in 17. On the other hand, traces of an early and entirely civil law exists (4, 13, 14, 15).

The remaining chapters of the Vendidad are composed of

miscellaneous relics of various dates.

The Little Avesta.

The Avesta proper comprises a literature designed for the use of a priestly caste. The Khordah or Little Avesta was probably prepared for the use of the laity as well as of priests, perhaps as a hand-book of devotion. The skein of its allusions is by no means unravelled. Many details of the

myth and legend stored in it are quite unintelligible. It

i. The Sirozahs.—There are two series of Sirozahs, the Greater and the Lesser, evidently two recensions of the same original. The aim of a Sirozah is to give directions for naming the divinities who preside over the days of the month.

The form is that of the simple statement :-

"We sacrifice unto the bright and glorious Ahura Mazda. We sacrifice unto the Amasha Spentas, the all-ruling, all-beneficent."

All the common interests of the days find a place; peace and wisdom, mercy and charity, the prosperity of the seasons, fatness and flocks, the good waters, the sun, the moon, courage, the good law, the earth, and the sovereign place of eternal weal.

By the direction of the Sirozahs, the thirty days are respectively dedicated to Ormazd, Brahman, Ardibehest, Sahrêvar, Sarpendarmad, Khordah, Murdad, Dai pa Adar, Adar, Aben, Khorshêd, Mar, Tir, Gos, Dai pa Mihir, Mihir, Srôsh, Bâd, Asman, Zemyad, Mahraspand, Aneran.

A Sirozah is the proper introduction to the Yasts.

ii. The Yasts.—Judging by the Sirozahs, there were originally thirty Yasts forming a complete liturgy. Eight of the originals, however, are entirely lost, and among the remainder several are alternative versions, or supplements of others. In their present condition they constitute an order for daily prayer, and contain twenty-four "acts of worshipping," for the adoration of various angels (Izeds).

The Yasts differ from the invocations of the Visperad and the Vendidād, in so far as each prayer concerns a separate spirit. They furnish some of the most valuable material at

our disposal for the study of the early religion of Iran.

In them the ancient mythology and legends survive, in a finer dress of poetry than anywhere else in the Avesta. Through them we reach the far-off figure of the puissant water goddess Ardvi Sûra Anâhita (5), and read the story of her descent from heaven, and the heroic feats of her first

worshippers. The law of sacrifice is laid down (5⁹⁰⁻⁹⁷). The cosmological conflict between Tistrya, the rain-bringer, and Apaosha, the demon of drought, is pictured (8). The chief heroes of Magian myth—Haoshyangha, Yima, Thrætaona, Haoma, Husravah, Zarathustra, Vistaspa are honoured by these praises. Mithra, god of heavenly light, all-seeing witness of truth, revenger of bad faith, destined ere his course was run to take a place among the cults of Rome, is worshipped (10). There is a sketch of the moral hierarchy (10¹¹⁵⁻¹¹⁸). The first man, Gaya Maretan, is described (13⁸⁵⁻⁹⁵). The ten incarnations of Verethraghna and his mighty deeds (14¹⁻²⁸), a history of the Iranian monarchy, an abridged Shah Nameh, and the exhortations offered to King Gushtasp by Zoroaster, find a place among these daily devotions.

The remaining Yasts are designated as follows:—(1) The Ormazd; (2) The Haptan; (3) Ardibehist, to the praise of the Airyaman prayer; (4) Khordad, the genius of health and the waters; (6) Khorshed, to the sun; (7) Mâh, to the moon; (8) Tîr; (9) Gos, the cow goddess of the animal kingdom; (10) Mihir, to the god of heavenly light; (11) Srosh, to the angel of divine worship; (12) Rashu, to the Truth; (13) Farvardin, to the fravashi, i.e. the inner power in every being; (14) Bahram, to the genius of victory; (16) Din, to the genius of the 24th day, the impersonation of Law or Religion; (18) Astad, to Truthfulness; (20) Vanant, to that which overcomes; (21-22) fragmentary Yasts; (23-24) benedictions of Zoroaster upon King Vistaspa.

The forms of the Yasts are of the utmost variety, that of The Ormazd Yast being among the simplest, and interesting as an indication of the elaboration of religious ideas.

Zoroaster said—"Reveal to me thy name, O Ahura Mazda, that is greatest, best, fairest, most effective, fiend-smiting, best-healing, that best destroyeth the malice of Daevas and men."

Ahura Mazda—"My name is, the One of whom questions are asked.

My second name is The Herd Giver," etc., etc. (with an enumeration of nineteen names).

"Worship me, O Zoroaster, day and night with offerings. I am the

Keeper, the Creator, the Maintainer, the Discerner," etc.

"He who shall pronounce these names when he rises, lies down, binds on the sacred girdle, unbinds it, etc., that man shall be wounded neither day nor night by the weapons of the foe."

iii. The Nyayis.—The Five Nyasis (nyayis, i.e. begging, as opposed to sitayis, i.e. praising) are petitions addressed to the Sun, Mithra, the Moon, the Waters and Fire. The duty of reciting the Nyayis was binding upon

every layman of eight years old and upward.

The Nyayis for the Sun and Mithra were offered at surrise, at noon, and at three P.M. That to the Moon was recited when the moon was full or on the wane. The others were appointed for repetition once a day. They are simple requests for health, help, advice, and the common blessings of life.

iv. The Gah.—Another series of prayers was provided in the five Gâh, which are addressed to the guardians of the hours of the day and night. The Havini covered the hours of 6-10 A.M.; The Rapithivina, 10 A.M.-3 P.M.; The Uzayeirama, 3-6 P.M.; The Anvisnuthrima, 6-12 P.M.; The Ushahina, 12 P.M.-6 A.M.

They are simple addresses of reverence, introduced by the

phrase-" Unto Ahura Mazda be propitiation."

v. The Afrigans.—The Three Afrigans, viz., Rapithvin, Gatha, and Gahanbar, are blessings ordained for pronunciation over a meal of wine, milk, and fruit, offered to honour an angel, or the spirit of a dead person. These ceremonial feasts were furnished at certain seasons of each year. The Rapithvin was spread on the third day of the first month, and its Afrigan was "the word revealed by Ahura Mazda to be spoken at Rapithivina time." During the last five days of the year the feast was spread "in honour of the Fravashis of the saints, the Amesha Spentas and the holy Gathas" and the Gatha Afrigan was recited.

The Gahanbar Afrigan was pronounced six times during a year, always between the morning hours of six and ten.

CHAPTER IV

THE SACRED LITERATURE OF CONFUCIANISM

THE works included in the Canon of Confucianism are divided into two main classes. In the first class are The Five King (classical or canonical) texts of pre-eminent authority, viz.:—

i. The Shu King; The Book of historical records.

ii. The Shih King; The Book of poetry.
iii. The Li Ki; The Record of rites.
iv. The Yi King; The Book of changes.

v. The Kun Kin; The Annals of Spring and Autumn.
The Hsiao King—the Book of Filial Piety—although the
first book to be dignified with the title King, is not counted
in the Canon of the Five.

In the Second division are The Four Shu, or Records, viz .:-

i. The Lun Yu; The Analects.

ii. The Works of Mencius.

iii. The Ta Hsio; The Great Learning.

iv. The Kung Yung; The Doctrine of the Mean.

The original classics, the Shu, the Shi, the Yi, and the Li Ki, have not reached us in their original form. They passed under the expurgating editorial hand of Confucius (Kung-futsze, i.e., Kung the Sage), 551-478 B.C., who remodelled them according to his own theories of good government and personal virtue.

THE FIVE KING.

i. The Shu King.

The Shu King, or Book of Historical documents, is probably the most ancient, and certainly the most honoured of the Chinese Texts.

It is ostensibly based on the records of Court Annalists,

whose official existence dates as far back as the Kau dynasty

(B.C. 1122-256).

Tradition finds traces of their work as far back as B.C. 2697, but the evidence for their existence between that date and

B.C. 1123 is of the slenderest character.

During the literary revival under the Han dynasty, twentynine documents containing, in thirty-five books, "the Shu of the modern text," were recovered and placed in safety. Twenty-five or thirty years later the text belonging to the family of Confucius was unearthed from a hole in the wall of their house (B.C. 140-85). It was written in archaic characters, and probably dated from the 5th century B.C.

The work contains five collections of books or parts: -

Part i. The Book of Thang.
Part ii. The (4) Books of Yii.
Part iii. The (4) Books of Hsiâ.
Part iv. The (11) Books of Shang.
Part v. The (30) Books of Kau.

These Books are composed of records of various orders and values. Those worthy of greatest regard are the Canons, then follow Counsels, Speeches, Instructions, Announcements, and finally Charges, which rank lowest in popular esteem.

i. The Book of Thang.—The Book of Thang is a work in three chapters, all of which are devoted to the praise of Yao, "the exalted One." They extol the perfectness of his character, the blessings of his rule, his regulation of the calendar, and his anxious concern for a worthy successor, whom he discovered in Shun.

11. The Books of Yu.—Yü—the dynastic title of the successor of Yao—is the name given to four Books which relate to Shun. (1) The Canon of Shun in six chapters tells of his virtues, administration, acts, and death. (2) Then follow the political counsels of his successor Yü; and (3) those of Kao Yao, his minister of crime, in a book which is still revered as a model for the administration of justice. The last book contains the counsels of Shun's forester, Yi, and his minister of agriculture, Ki.

iii. The Books of Hsia.—Hsiâ was the dynastic name of the family of Yü, which reigned B.C. 2205-1767. The collection under this title contains four books, of which the first is usually regarded as a Canon. It is in two sections, and describes the work of Yü in nine provinces of his kingdom. It has been aptly called "The Domesday Book of China in the twenty-third century B.C."

The third book is notable for the "Songs of the Five Sons," in which the king's loss of popular esteem, his dissoluteness, his forfeiture of the throne, his departure from Yü's principles, and his responsibility for the national wretched-

ness are deplored. The fifth is thus rendered :-

"O whither shall we turn?

The thoughts in my breast make me sad.

All the people are hostile to us.

On whom can we rely?

Anxieties crowd together in our hearts.

Thick as are our faces they are covered with blushes.

We have not been careful of our virtue,

And though we repent we cannot overtake the past?" (S.B.E., iii.).

Dr. Legge dates the songs about B.C. 2160.

iv. The Books of Shang.—The dynasty of Shang succeeded that of The Hsiâ in 1766 B.C., and held sway for some three hundred years. When the collection of the Shu was formed, thirty-one records of this dynasty existed in forty books. The present text contains only seventeen books, of which the first contains the speech of "Thang, the successful," urging his people to the war against the Hsian King Kieh. The war was vindicated by Kung-hui, and the new line solemnly inaugurated in two Announcements. Three Instructions to the son of Thang follow.

At this point occurs a chronological gap of three hundred and twenty-one years, involving a loss of seven documents.

The story is resumed in connection with the removal of the Capital from the north of the Ho river to Yin on the south. This took place during the reign of Kang (8.c. 1401-1374).

Between Books 9-10 another hiatus occurs, no mention being made of seven kings who preceded Shau (B.C. 1154-

1123), the last of the line of Shang.

v. The Books of Kau.—Kâu is the dynastic title of the new royal line founded by King Wu, who overthrew Shau, and whose house held the sovereign power for more than eight hundred years (B.C. 1122-256). Tradition declares that in the original Shu the history of this dynasty was recorded in thirty-eight different documents; of these, twenty-eight survive in the thirty books of the collection.

The first three books are given up to The Great Declaration made by Wu prior to the war, to a description of the

intolerable wickedness of Shau, and his downfall.

This part of the Shu King contains some of the best-known portions of the Chinese classics. The Great Plan forms the fourth book. It is a treatise in nine divisions, embracing questions of physics, astrology, divination, morals, politics, and religion. The fifth part on royal perfection is the heart of the treatise, the four preceding parts show how the royal perfection is to be won, the four following treat of its maintenance.

The nine parts are entitled—i. The five elements; ii. The five personal matters; iii. The eight objects of government; iv. The five dividers of time; v. The establishment and use of Royal perfection; vi. The three virtues; vii. The examination of doubts; viii. The various verifications; ix. The five sources of happiness and six sources of suffering. These are

distributed into three chapters.

An era of misrule produced certain notable books. The Hounds of Lü, Book 5, contains the protest of the Grand Guardian against the King's acceptance of a present of dogs from the wild tribes of the West. The Announcement about Drunkenness, Book 10, points out the right uses of spirits, but declares that indulgence was the cause of the downfall of the Hsia and Shang dynasties. A similar protest against luxurious ease is found in Book 15, the seven chapters of which were addressed to King Khang by the Duke of Kau.

Three Books are concerned with Lo, the new capital. Book 12 treats of its building; Book 13, of the King's residence in it, and the sacrifices he offered; Book 14 is addressed to the higher classes of the people, urging them to make the new city their home.

A fresh dynasty comes to the front with Book 18, and the Establishment of Government. Book 19 shows how good rule may be maintained. This Book has suffered in transmission, its text is in disorder, and the six chapters are not connected.

may be maintained. This Book has suffered in transmission, its text is in disorder, and the six chapters are not connected.

Two Bookshave been lost between the existing Books, 20-21.

Wing Khang the founder of the Kandunger deligated.

King Khang, the founder of the Kau dynasty, delivered the testamentary Charge of Book 22, after a reign of thirty-seven years (B.C. 1116-1079). He was succeeded by his son Kâo (B.C. 1078-1053). Among the Books concerned with this dynasty Book 27, containing the Charges and Punishment prepared by the Marquis of Lü for his sovereign, King Mü (B.C. 952), is the most important. It is quoted in the Li Ki as Yu on Punishment, and received the standing of a classical authority. It contains, after an introductory chapter, a review of the antiquities of its subject (chapters 2-3), shows how punishments may be a boon (chapters 4-5), points out their right use (chapter 6) and extols the ancient models as worthy of imitation (chapter 7).

Book 29, which treats of military operations against the wild tribes of the Hwâi river, is misplaced. It belongs to the reign of Khang, whose Announcement and Charge are

found in chapters 23-24.

The Books of the Shu King furnish way-marks of the course of Chinese history. That course is pictured as a steady decline from the period of the ideal rulers, Yao, Shun, and Yü (B.c. 2356-2197), in whose reigns "no door was shut at night for fear of thieves."

ii. The Shih King.

The Shih King, or Book of Poetry, is one of the numerous examples which indicate that ancient literature took its rise from the communal songs of the people.

Tradition explains that each feudal state possessed official music masters, who gathered the best specimens of local poetry, and presented them to the Grand Music Master on the occasion of his yearly visit to each province. These local poems were examined by royal officers, and the choicest of them were preserved in the Court archives. A memoir of Confucius, written about B.C. 100, states that the number of these "old poems amounted to more than three thousand," and that "Confucius selected in all three hundred and five pieces, which he sang over to his lute to bring them into accordance with the musical style of the Shao, the Wu, the Ya, and the Fang." This statement is generally accepted by Chinese historians, but its accuracy is doubtful.

The existing "Shih is a fragment of various collections made during the early reigns of the kings of Kau, and added to at intervals, especially on the occurrence of a prosperous

reign" (S.B.E. iii. 294).

The dates of the poems range over the long era, B.C.

1766-586.

They have a rich variety of subject and form, and have been classified (cf. J.R.A.S., xvi. 457. 1884) as Idyls, war songs, praise odes, moral pieces, festal and sacrificial poems, and finally fragmentary or corrupt verses.

In the received text (that of Mao the Great), the poems

are distributed in four Books.

 The Kwo Fang, National Ballads or Lessons from the States, contains one hundred and sixty poems in fifteen books.

2. The Hsiao Ya, Lesser Eulogies or Odes of the Kingdom, a collection of sixty-four songs arranged in eight books, nominally decades.

3. The Ta Ya, Greater Eulogies or Major Odes, thirty-

one songs in three books, also nominally decades.

4. The Sung, Songs of Homage, or Odes of the Temple and Altar, a collection of forty odes in three books.

i. The Kwo Fang contains fifteen books. A spirit of feudal simplicity marks most of the pieces.

Some of them are of a purely personal character, e.g. bridal

odes (Book 16); a wife's complaint (34); a widow's protest against remarriage (41); a lover's sorrow over her lot (99). Others describe the personal beauty, the virtues or the vices of conspicuous members of society. The sound of war is seldom heard, there are but few martial ballads, the prevailing temper is that of the husbandman, the villager, the householder.

Occasionally we have glimpses of vice, but in such cases the picture of evil usually represents political misrule, and the wickedness of rulers and courts is seen by its reflection in the distress of the people. The minor chords are struck in connection with drought, death, and tyranny.

Of the events to which these ballads refer, we have no other record than they afford, but the songs have nevertheless considerable interest as reflections of Chinese feudalism of

B.C. IICO.

ii. The Hsiao Ya.—The eight books of the Minor odes of the kingdom nominally contain ten odes each, but the full complement has not been preserved. In four cases the

names of the poems have alone survived.

The pieces were composed to be sung in the presence of the feudal lords during state assemblies. A very wide variety of subjects is treated. Festal Odes, Praises of Kings, Triumphal Odes stand side by side with Praises of Agriculture, Dedicatory songs for buildings, Laments over political distress, natural calamities and evil rulers.

Naturally the condition of the country is reflected in these poems. The earlier decades are in the main jubilant. The later decades grow increasingly sorrowful as they deal with

the troubled period, 800-750 B.C.

ill. The Ta Ya.—The Major Odes of the Kingdom differ from the Lesser odes in being designed for use on State occasions, in the presence of the King. The collection consists of thirty-one poems in three books, the Wan Wang, the Shang Min, the Tang.

The odes of the First Decade were composed in honour of King Wan (B.C. 1231-1135), the founder of the Kau dynasty.

They celebrate his virtues, declare his divine appointment, relate the rise of his house, rejoice over the divine favour given to his dynasty, and are lavish in their praises of

his person.

Together with the First Decade, the first eight odes of the Second Decade constitute what are known as the Correct odes. Those that follow belong to a different and a degenerate period, and are called the "Changed" major odes. The Correct odes bring us down to the time of Khang, the successor of Wu; the last of them (Decade 2, ode 8) being an address to Khang by the Duke of Shao. They sustain the jubilant note throughout.

There is an interval of about two hundred years between the happy condition reflected in the Correct odes and the miseries of which the Changed odes speak. The first of the Changed odes (Decade 2, ode 9), is a call for reformation, directed against the misgovernment of King Li (B.c. 878-828). The last poem of this book laments the prevailing misery of

the time in which it was sung.

This melancholy subject forms the substance of the early pieces of The Tang. In the second poem the Duke Wu of

Wei counsels himself to preserve his personal virtue.

The remainder of this Decade (odes 4-11), deals with the following reign, that of Hsiian (B.C. 827-782), whose appeal to the gods, on the occasion of a drought in B.C. 822, forms the fourth ode. Three odes celebrating his ministers are succeeded by a poem on a military expedition undertaken against the southern tribes of the province of Hwai. The book ends on the note of lamentation.

iv. The Sung.—The fourth division of the Shih King is entitled The Sung, and contains thirty-six poems connected with the ancestral worship of the sovereigns of the Shang and Kau dynasties, to which four odes in praise of certain Marquises of Lii are attached.

There are five pieces under the title of the Sacrificial odes of Shang. Two of them deal with the Music, the Spirits, the Offerings, and the Reverence suitable for the royal sacri-

fice. The others are songs in honour of royal personages, their relatives, and great officers.

The Sacrificial Odes of Kau, thirty-one in number, are gathered into three books, of which the first contains excellent

examples of the true spirit of ancestor worship.

The hymns of the Second Decade refer mainly to nature and agriculture. In the third book the sentiments of King Khang, uttered in the temple devoted to the memory of his father, King Wu, form the subject matter of three odes, a fourth being concerned with the king's confession of

past error.

The last four hymns are celebrations of the four great sovereigns of the Kau dynasty. Two odes in this book are especially interesting, the fifth, a ploughing song written for the end of the winter, and the sixth, a harvest song addressed to the spirits of the land and the grain. Such songs reflect early village life, and make it possible for the modern reader to conjure up a picture of the conditions of the people, 1400-1100 B.C.

The last division of the Sung is entitled The Praise Odes of Lu. It contains four poetical tributes to the excellence of certain worthy Marquises whose good works won them passing

fame.

iii. The Li Ki.

In The Li Ki, the most important literature on the important subject of Ceremonial is gathered together. It is a collection made by the scholars of the Han dynasty, expressing their conceptions of the forms of worship and sacrifices, and registering the highest point in the evolution of ceremony which had been going on from the earliest times. If the reader keeps before his mind the fact that he is dealing with a late systematic work, compiled under authority, and with the purpose of stereotyping ceremonial usages, he will find that "more may be learned about the religion of the ancient Chinese from this classic, than from all the others together." It is "the most exact and complete monograph which the

Chinese nation has been able to give of itself to the rest of the world," for it is in ceremonial that the soul of the Chinese

expresses its religious sentiment.

The word Li may mean Rite, Ceremony, Etiquette, Courtesy, Form, Duty, Right, Usage, etc. The word Ki means "recording things one by one." Each of the forty-six books is a Ki, a record. They form a unity, because the subject of each is Li.

The collection is the result of much literary activity. King Wan ordered the Royal Ordinances to be collated,

B.C. 164.

King Hsien, of the same line, collected one hundred and thirty-one treatises composed by the second generation of Confucian disciples, and these formed the nucleus of the existing work. A literary Catalogue, of B.C. 26, mentions one hundred and ninety-nine Li records. These were digested, by the scholar Ta Tai, into eighty-five treatises. A second recension by a later editor reduced the Ki to forty-six, in which form the Classic has descended to us.

Chinese ceremonial is comprised under five categories, viz., i. That which is Auspicious, e.g. sacrifices; ii. That which is Inauspicious, e.g. mourning and degradation; iii. Hospitality, which includes the payment of taxes and one's appearance at Court; iv. War, with its accompaniments of weapons, chariots, banners, etc.; v. Festivity, embracing the service of others, reverence, the giving of presents, and marriage.

All these matters, down to their veriest detail, are dealt with in the Li Ki, in proverbs, maxims, histories, questions, treatises, miscellaneous records, reported conversations, books

of rules, explanations, moral instructions, etc., etc.

In the first Book an accurate summary of the rules of ceremonial is given. Dr. Legge considers it to be a transcription of the Khu Li, one of the three Rituals which have circulated as authoritative in China. It deals with a mass of subjects, ranging from the duties of youths to their elders, parents and teachers, to revenge, national defence, the behaviour of kings, the conduct of sacrifice and of divination.

The Royal regulations (Book 3) professes to give the rules observed by the early kings in connection with the various grades of feudal officers, and their rewards. It is obviously a compilation, part of it having been borrowed from the Shu King, from Mencius, and from the works of commentators. It treats of the areas of domains and provinces, of the organisation of government, of royal funerals, of instruction, of criminal charges and trials and punishments, and of the care and good government displayed by Shun and Yu.

The minuteness of theoretical propriety is very clearly exhibited in the Book which sets out the proceedings of government for the different months of the year (Book 4). In each of the six sections a kind of agricultural calendar is provided. The position of the sun is stated, the character of the days, the name of the presiding spirit, the nature of the most characteristic animals are pointed out, and these details are followed by a note concerning the appropriate sacrifice, after which comes a brief directory to the agricultural pursuits proper to the period. The book gives a clear representation of the village life and industry of its period; the multitude of its simple interests shows a very advanced civilisation, and a most carefully organised routine.

Several of the Books (2, 7, 22) purport to give accounts of the origin and development of ceremonial usage, of

sacrifice, of divination, and of burial.

Book 28, which treats of the Golden mean or State of harmony, has been characterised as the "most valuable of all the treatises of the Li Ki." The work was written by Tsze-sze, the famous grandson of Confucius, and gives the best existing account of the ideas and teaching of the great Sage. The main tenets are concisely stated thus—

"The universal path for all under heaven is fivefold, and the virtues by which it is trodden are three. These are ruler and minister, father and son, husband and wife, elder brother and younger, and the intercourse of friend and friend, these five constitute the universal path for all. Wisdom, benevolence, and fortitude—these three are the universal virtues for all. That whereby these are carried into exercise is One (i.e. singleness, sincerity)."

Of almost equal importance for the study of Confucianism is Book 39, another genuine monument of the Sage's teaching, transmitted to posterity by another grandson, Khung Ki.

The record of Studies (Book 16) approaches these two books most nearly in importance and interest. It treats of education as it was instituted by the early sovereigns, and lays down the laws to be observed by teachers and learners.

Throughout the rather bewildering mass of subjects with which the Li Ki is concerned, the main principle of ceremonial rites is consistently taught: "All rites are useless without truth and reverence." Humanity is Right, the embodiment of it is Deferential consideration.

iv. The Yi King.

The Yi King, or Book of Changes, is a work connected with the practice of divination.

The names of three Yi occur in Chinese literature. One is mentioned as the Lien-shan; another as the Kwei-tshang, and the third the Li of Kau, the original of the existing text. Nothing is known of the other two; they exist only as names. But the text of the Li of Kau is quoted in literature as early as B.C. 672-564, and in some form probably existed centuries earlier.

The diviner's art was carried on by means of the marks on a tortoise shell, with the help of forty-nine stalks of the Ptarmica Sibirica plant. Each stalk was manipulated three times. "They are laid on opposite sides, and placed one up one down to make sure of their numbers, and the changes are gone through with in this way till they form the figures pertaining to heaven and earth" (Yi, Append. 5, sect. 1, par. 61).

The diagrams of the Yi exhibit "the spirit-like and intelligent operations in nature" (Appendix 3, sect. 2, par. 11) in a manner "exact and wise," as compared with the "rex-

satile and spirit-like" quality of the stalks.

According to a tradition—written c. B.C. 450—the bases of the Yi King figures were trigrams symbolising nature. The names of the trigrams were heaven, water, fire, wind, rain, streams, a mountain, and earth. They "served to determine the good and evil (issue of events), and from this determination there ensued the great business of life." (Appendix 3, sect. 1, pars. 70-71.)

The elaboration of the primitive trigrams into the hexagrams of the Yi King is ascribed to King Wan, founder of the Kau dynasty. Imprisoned by the tyrant Shan (c. B.C. 1143), Wan turned to the work of Pao-hsi, the most ancient person in Chinese history, and built up from his eight three-lined figures, the figures of the Classic, and wrote for each figure a

brief explanatory paragraph (Thwan).

With this brief manual of divination as a foundation, Tao, the son of Wan, produced the present text. He wrote for each *line* a lengthy interpretation, as his father had written briefly for each figure.

Tradition dates the Yi King in "the middle period of

antiquity," i.e. about the end of the twelfth century B.c.

The Yi consists of sixty-four lineal figures of six lines each, accompanied by an explanation of each figure by King Wan, and a further essay of explanation for each line by Tao his son. To these sixty-four chapters were added Ten Appendices.

The text is divided into two Sections, of which the first

contains thirty, and the second thirty-four chapters.

Each chapter is complete in itself and each figure must be interpreted by itself. The 9th may be taken as an illustration. The Hexagram is the Hsiâo Khu, which means "small

restraint," Its arrangement is _____. King Wan's

note is to the effect that Hsiâo Khu indicates that "there will be progress and success. Dense clouds but no rain coming from our borders in the west." Tao's remarks are as follows:—

i. The first line undivided shows its subject returning and pursuing his own course. What mistake shall he fall into? There will be good fortune.

ii. The second line undivided shows its subject, by the attraction,

returning. There will be good fortune.

iii. The third line undivided suggests the idea of a carriage, the strap beneath which has been removed, or of a husband and wife looking on each other with averted eyes.

iv. The fourth line divided shows its subject possessed of sincerity. The danger of bloodshed is thereby averted and his apprehension dis-

missed. There will be no mistake.

v. The fifth line undivided shows its subject possessed of sincerity, and drawing others to unite with them. Rich in resources, he employs his

neighbours.

vi. The topmost line undivided shows how the rain has fallen, and the (progress) is stayed, (so) must we value the full accumulation of the virtue (of the upper trigram).

In a similar way the Yi deals with such subjects as command, subordination, struggle, inexperience, waiting, contention, union, what is hazardous, a want of good understanding between men, the union of men, prosperity, humility, service,

contemplation, adorning, falling, simplicity, etc., etc.

The Ten Appendices.—The ten treatises which follow the text of the Yi King are ascribed by all orthodox authorities to Confucius. This judgment is not sustained by facts. Appendices three and four are specially attributed to Khien. None of the others bears the superscription of Confucius, and the frequent use of the disciples' phrase, "the Master said," makes it impossible for us to give credit to the traditional assumption.

As their name suggests, The Ten Appendices supply additional guidance for the understanding of the Yi. Their

contents are briefly as follows :-

Appendices 1-2 deals with King Wan's explanations of the entire hexagrams; e.g. the section devoted to the 9th hexagram (p. 98) says:—

i. "In Hsiao Khu the weak (divided) line occupies its proper position and (the lines) above and below respond to it. Hence comes the name."

ii. "(It presents the symbols of) strength and flexibility. Strong lines are in the central places, and the will (of their subjects) will have free course. Thus it indicates that there will be progress and success."

iii. ""Dense clouds but no rain' indicate the movement still going forward, the "commencing at our western border' indicates that the

influence has not yet been widely displayed."

Appendices 3-4 contain, A treatise on the Symbolism of the Hexagrams, and on the Duke of Kau's explanations of the several lines. Appendices 5-6 contain The Great Appendix, which is divided into two sections of twelve chapters each. This is by far the most interesting and most valuable of the ten treatises. Its main theme is the Praise of the Yi. Connected with this manifold eulogy a mass of information concerning the authorship, date, and character of the book is given. The various figures are shown to correspond with the changeful phenomena of Nature which they faithfully reflect.

Besides this philosophy of the Yi, the Great Appendix contains chapters which expound its study, its formation, its relation to numbers, and supply the views of its authors

on their own work.

Appendix 7 is a supplement to the explanations given of

Hexagrams 1-2.

Appendix 8 consists of Remarks on The Trigrams, in eleven chapters. Some of the remarks are purely artificial explanations but others approach a natural philosophy.

Appendix 9, on the Orderly sequence of The Hexagrams, is an attempt to expound the dependence of one figure upon

another through their meanings.

Appendix 10 is a Treatise on The Hexagrams according to the diversity of their meanings. It is written in an irregular rhyme probably for the purposes of instruction. Its character may be seen in the verses—

"Fang tells of trouble, Lu can boast few friends.

Fire mounts in Li. Water in Khan descends,

Hsiao Khu with few 'gainst many foes contends.

Movement in Li unresting never ends."

v. The Kun Kin.

The Kun Kin—Annals of Spring and Autumn—is the only original contribution made by Confucius to the Five King. And it is the only original work which can be rightly ascribed to the Sage. Other books have been associated with his name by tradition, but criticism has properly disputed his title in every case. In the Annals, however, "what was written he wrote, what was erased was erased by him." And he prophesied—wrongly as events have shown—that posterity would judge his character and teaching by the book.

The work is absolutely lacking in literary grace and historical value. It is an annalistic supplement to the Shu King, registering events in the State of I.u from 722 to 481 B.C. The following is a typical portion:—

1, "In the fifteenth year, in spring, the Duke went to Tse."

2. "A body of men from Tsu invaded Su."

- 3. "In the third month, the Duke had a meeting with the Marquis of Tse and others, when they made a covenant."
- 4. "King sun Gau led a force and with the great officers of the other princes endeavoured to relieve Su."
 - 5. " In the summer in the fifth month the sun was eclipsed,"
- 6. "In autumn in the seventh month an army of Tse and an army of Tsu invaded Li."
 - 7. "In the eighth month there were locusts."

THE HSIAO KING.

THE Hsiao King or Book of Filial Piety, is a late work, based upon conversations between Confucius and Tsang-tsze, a disciple, Tradition describes it as the work of disciples of Tsang-tsze, who classified the reports of Confucius' sayings as they were repeated to them. The literary history of the work is somewhat obscure. References to a work on Filial piety exist within a century of Confucius' death. In B.C. 407 a collection of chapters on the subject had attained classical rank, and was honoured by a commentary from the pen of the Marquis Wan. The titles of the chapters, however, are not found earlier than 713 A.D.

The criticism of the classic dates from A.D. 1186, when Ku Hsi, a Court minister, suggested that the quotations in the book were late additions. He divided the text into two parts: i. A classical chapter (combining chapters 1-6), and ii. fourteen chapters of later commentary and illustration. Ku Hsi rightly attributed the classical chapters to Confucius, the main part of the rest of the book to the school of Tsangtsze, and the remainder to the scholars of the Han dynasty (B.C. 202-A.D. 9).

After an introductory chapter on the Nature of Filial piety, in which this virtue is described as the root of benevolence, righteousness, propriety, knowledge, and fidelity, the sage sets out systematically the forms it takes in the five

great sections of society.

Filial piety in the Sovereign displays itself as a pattern to all within the four seas. It is love and honour to parents.

In the Princes of States it is "to preserve the altars of the land and grain, and to secure harmony among their people and officers."

In High Ministers and Great Officers it does not permit them "to wear long robes or speak other than allowable words or do exceptional acts."

In Inferior Officers it shows itself in "love and reverence

to their rulers as to mother and father."

By it the Common people "obey the seasons, observe the

soil, and are careful of conduct and expenditure."

The sub-Confucian chapters extend this classification and show the virtue in relation to the three powers of Heaven, Earth, and Man. "It is the method of Heaven, the righteousness of Earth, the duty of Man." In Government it secures that no disrespect shall be shown to ministers of small states, to widowers, widows, slaves, or concubines; hence realising harmony and prosperity. By it the Sages carried on their ideal reigns (chapters 8-9).

The Acts of Filial piety are enumerated (chapter 10), and it is shown in its relationships with The Five Punishments (chapter 11), Reproof and Remonstrance (chapter 15); chapters 12, 13, 14 amplify chapter 1 and explain Filial piety as The All-embracing rule of Conduct, "reverence to the few and pleasure to the many," as the Perfect Virtue, and as making our name famous. Its influence regulates the relations of government, wins response from heaven and earth, reaches even "to spiritual intelligences and diffuses their light, so that they penetrate everywhere." It controls the superior man's service to his ruler (chapter 17), and regulates the crowning expression of love—mourning for parents.

THE FOUR SHU.

i. The Lun Yu.

THE first of the Four Books—the scriptures of the second quality among the followers of Confucius—is the Lun Yu, universally known as The Analects, a work of memorabilia gathered by devoted disciples of the sage after his death. It is an altogether unsystematic work.

It existed in two recensions, one from the State of Lu in twenty books, the other from the State of Ki in twenty

books, with two books as an Appendix.

In all probability the work is based on first-hand tradition, gathered and written down by disciples of the second generation.

The most likely date is about the end of the fifth or the

beginning of the fourth century B.C.

The twenty chapters are mainly concerned with the person and character of Confucius, his sayings, and his disciples.

The picture of the Sage, which is given in his words concerning himself, is part of the most valuable material in the book.

"As a transmitter and not an originator, and as one who believed in and loved the ancients," he compared himself with a certain P'ang. He was "a quiet brooder and memoriser, a student never satisfied with learning, an unwearied monitor of others." His great heaviness was his "failure to improve in the virtues, failure to discuss what was learnt, inability to

walk according to the knowledge of good, inability to reform

what was amiss" (71-3).

His disciples have pencilled his portrait with the utmost minuteness. Chapter 10 is devoted to a description of his private and public life, his habits, dress, diet, and behaviour.

In the eyes of his disciples the Master was "a man of pleasing manners, and of probity, courteous, moderate, and unassuming" (110). Among matters over which he exercised great caution were fasting, war, and sickness (712). There were four things which he kept in view in his teaching—scholarliness, conduct of life, honesty, faithfulness (724). The Master was gentle, yet could be severe, had an overawing presence, yet was not violent; was deferential yet easy (737).

The Analects introduces several of the original disciples of Confucius, showing them either as receiving his instructions, suffering his playful irony and satirical rebuke, propounding questions which served as texts for his utterances, or as

subjects of his characterizations.

More important than the valuable picture of the company with whom "the greatest personage of the largest Empire" lived, is the record of his sayings scattered among the pages of this memoir. These sayings embrace the main subjects of Confucian doctrine, and describe from many standpoints the ideal character, "the superior man." The essence of the matter is this:—

"None can be a superior man who does not recognise the decrees of Heaven.

None can have stability in himself without knowing the proprieties.

None can know a man without knowing his utterances" (203).

ii. The Works of Mencius.

The works of Mang-tsze (the philosopher Mang), the illustrious successor of Confucius, have reached us in seven books. A probable reckoning places the birth of Mang in 371 B.C., and his death in 289 B.C. As early as 100 B.C.

his works had won both fame and authority. Later references speak of other four now lost books, viz. 1. A discussion of the goodness of man's nature; 2. An explanation of terms; 3. A work on Filial Piety; 4. On the Practice of Government.

The Seven existing books are :-

King Hui of Liang; in chapters and sentences; containing Part 1, 7 chapters. Part 2, 16 chapters.

ii. Kung-sun Kau; in chapters and sentences; Part 1,

9 chapters. Part 2, 14 chapters.

iii. Duke Wan of Tang; Part 1, 5 chapters. Part 2, 10 chapters.

The remaining books are sometimes (uncritically) called the Second or Lower Parts of the Works of Mencius.

iv. The Li Lau; Part 1, 28 chapters. Part 2, 33 chapters.

v. Wan Kang; Part 1, 9 chapters. Part 2, 9 chapters.

vi. Kao Tsze; Part 1, 20 chapters. Part 2, 15 chapters. vii. Tsin Sin (or Kin Hsin); Part 1, 46 chapters.

Part 2, 38 chapters.

i. King Hui of Ling derives its title from the ruler who inquired of Mang by what means he might profit his kingdom. The Sage objected to the idea of profit, and expounded the ideal of government.

The Second Part deals with King Hsuan of Ki, to whom Mang shows that a people's discontent is the result of the

ruler's selfishness.

ii. The Kung-sun Kau contains Mang's answer to a disciple, who asked what the Sage would do if he occupied a ruler's place. His reply is that he would be himself. He had attained an unperturbed mind, and would choose his own way. This leads to instruction as to how such a mind is attained, to a judgment of the errors of Kao, and a description of Mang's way as a follower of Confucius. Then follow a distinction between the subjection that is accomplished by force, and that which is attained by virtue, a criticism of the existing government and praises of goodness.

iii. The Duke Wan of Tang.—This Book is compared by the commentator with chap. 15 of the Analects. It contains an example of Mang's favourite doctrine—the nature of man is essentially good. Duke Wan sought his counsel on the death of his father, and received the advice that a ruler should attend to his people's affairs.

The Second part of the book gives his conception of a

great man-

"To dwell in the wide house of the world, to stand in the correct place, to walk in the great path; when he attains his desire to practise his principles for the good of the people, and when that desire is disappointed to practise them alone; to be above the power of riches and honours to make him dissipated, of poverty and mean condition to make him swerve from principle, and of power and force to make him bend—these characteristics constitute the great man."

iv. The Li Lau, the first book in the so-called Second Part of the Works, derived its name from a celebrated ancient,

possessed of remarkable powers of sight.

The subject is good government. A ruler must be active as well as virtuous, for good laws are not self-acting. Let him first know himself, for the individual is the root of the family, the state, the kingdom. The book contains many comparisons and contrasts between the people and the ruler. A good ruler means a happy people, a lost people is a lost throne; as the eye is the heart's index, so are deeds signs of inward goodness.

These subjects are continued in the second part, which

shows that time and place do not alter good principles.

v. Wan Kang is a record of various discussions about Shun and other worthies, with Wan Kang as chief questioner. Mang extolled Shun's sorrow at his parent's want of affection, his righteousness in breaking common rules, his treatment of his evil brother, and his conduct towards his king, and on his election to the throne. The rest of the book consists in the main of vindications of I Yin, Confucius, and Pai-li.

The second part contains miscellaneous teaching on dignities

and rewards, friendship, office, etiquette for scholars, and the duties of ministers.

vi. Kao Tsze.—The philosopher Kao engaged Mang in a discussion on the real character of human nature in its relations to good and evil. It was by his peculiar doctrine of the goodness of human nature that Mang attained his high place as a teacher. The first part of the book contains a dialogue in which the doctrine that "man's nature tends to goodness" is expounded. All men are the same in mind, but inborn goodness is weakened in some for lack of nurture, and by neglect of the nobility of heaven.

The second part is taken up with practical lessons and

examples.

vii. Tsin Sin, i.e. the exhausting of all the mental constitution, is, for the greater part, a collection of brief enigmatical sentences, supposed to convey Mang's views on human nature. Tradition says that it was written during the philosopher's old age; that, after he had completed the previous six books, "this grew up under his pencil just as he was moved to write." The tradition finds some justification in the utter absence of arrangement.

The pith of the matter is in chapter i. "By the study of ourselves we come to a knowledge of heaven, and heaven is served by our obedience to our true nature." The remaining chapters amplify and illustrate the contents of this doctrine.

The Second part opens with a condemnation of King Hui, of Liang, who sacrificed his people and his son to ambition.

It contains some emphatic dicta :-

"It would be better to be without the Book of History than to give entire credit to it." "You may help a man, you cannot make him able." "The times will not corrupt the virtuous." "A sage is the teacher of a hundred generations." "Benevolence is man." "Use keeps the ways of the mind clear." "Good words are simple words with far-reaching meanings." "To nourish the mind there is nothing better than to make the desires few."

Throughout The Seven Books of Mencius, quotations from the Book of Poetry (Shih King), are frequently used as illustrations. Many of the philosopher's sayings are happy proverbs, pointed with illustrative analogies. The greater part of the historical examples are drawn from the stories of famous kings and sages, of evil and unfortunate rulers and ministers.

iii. The Great Learning.

The Great Learning, or Learning of Adults, is a work of seven paragraphs (also found in the Li Ki, chap. 39), with a Commentary. The authorship of the Paragraphs is ascribed to Khung Ki, a grandson of Confucius, and although the tradition is open to doubt, the work is a "genuine monument of the Confucian school."

It contains—i. An Introductory note by Ku Hsi (circa twelfth century A.D.)

"My master, the illustrious Khang, says, 'The Great Learning is a book transmitted by the Confucian school, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

ii. The Text of Confucius in seven paragraphs is divided into 1-3, the heads of the Great Learning; 4-7, the particulars of them.

Paragraph 1.—"What the Great Learning teaches is—to illustrate illustrious virtue, to love the people, and to rest in the highest excellence." The seven steps towards the cultivation of the person—the first thing demanding attention—are the investigation of things, the completion of knowledge, the sincerity of thoughts, the rectifying of the heart, the cultivation of the person, the regulation of the family, the government of the State.

Paragraph 2.—The point of rest being known, the object of pursuit is then determined, so that a calm imperturbableness may be attained. Upon that will succeed a tranquil repose, careful deliberation, the attainment of the desired end. Paragraph 3 shows that affairs have an end and a begin-

ning; to know what is first and what is last will lead near to the teaching of the Great Learning.

Paragraphs 4-7 illustrate these maxims by the actions of the

ancients, with particulars.

iii. A concluding note by Ku Hsi :-

"The preceding chapter of Classical text is in the words of Confucius, handed down by the philosopher Tsang. The ten chapters of explanation which follow, contain the views of Tsang, and were recorded by his disciples."

iv. The Commentary of the philosopher Tsang in ten chapters; but from the end of the chapter of Classical text to the sixth chapter of the Commentary, there are only a few disarranged fragments.

The nature of the Commentary will be seen from the

notes on making the thoughts sincere (chap. 6).

"What is meant is the allowing no deception, as we hate a bad smell, and we love what is beautiful. This is called self-enjoyment. Therefore the superior man must be watchful over himself when he is alone,

"There is no evil to which the mean man dwelling retired will not proceed, but when he sees a superior man he instantly tries to disguise himself, concealing his evil and displaying what is good. The other beholds him as if he saw his heart. Of what use (is the disguise)? This is an instance of the saying, 'What truly is within will be shown without.' Therefore the superior man must be watchful over himself when he is alone."

iv. The Doctrine of The Mean.

This work constitutes the thirty-first chapter of the Li Ki. It has, however, a quite independent character. Credible tradition ascribes it to Tsze-sze, the grandson of Confucius.

The present text—edited by Ku Hsi—is in thirty-three chapters; tradition says that the work originally consisted of forty-nine p'ien. According to the philosopher Khang, it first speaks of one principle, it next spreads this out, "and embraces all things, finally it returns and gathers them up under one principle." The book is composed of:—

i. The Title, variously translated as The Doctrine of the Mean, The State of Equilibrium or Harmony, The Constant

Medium.

ii. An Introductory note by Ku Hsi :-

"This work contains the law of the mind, as it was handed down from one to another in the Confucian school, till Tsze-sze, fearing lest in course of time errors should arise about it, committed it to writing, and delivered it to Mencius. . . . The relish of it is inexhaustible. The whole of it is solid learning "

iii. The Text, distributed into Five parts:—
Part 1, containing chapter 1:—

"What heaven has conferred is called the nature, an accordance with this nature is called the Path, the regulation of this Path is called Instruction... When there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium. When these feelings have been stirred, and they act in their due degree, there ensues what may be called the state of harmony. This Equilibrium is the great root, and this harmony is the universal Path."

Part 2 contains chapters 2-11. The chapters 2-9 contain sayings of Confucius.

In chapter 10, Tsze-lu engages the Master in a discussion

about energy.

Part 3, chapters 12-20. The twelfth chapter contains words of Tsze-sze in illustration of chap. 1. The following chapters contain illustrative sayings of the Master.

Part 4 embraces chapters 21-32. It opens with a dictum

of Tsze-sze :-

"When we have intelligence resulting from sincerity, this condition

is to be ascribed to nature.

"When we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be intelligence, given the intelligence, and there shall be the sincerity."

In chapters 22-27 Tsze-sze enlarges upon and explains this principle. Songs of Confucius are given in chaps. 28-29, and an extended panegyric on the sage occupies the last three chapters.

Part 5 consists of the final chapter 33, which teaches that

the superior man conceals his virtue.

"The doings of heaven have neither sound or smell: That is perfect virtue."

iv. A note by Ku-Hsi describing the last chapter.

CHAPTER V

THE SACRED LITERATURE OF THE HEBREWS

THE Hebrew Canon, commonly known as The Old Testament, contains twenty-four books in three groups.

i. THE LAW contains-

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

ii. The Prophets—(a) The Former Prophets, viz.,
Joshua, Judges, Samuel, Kings.

(b) The Latter Prophets, viz., Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.

iii. THE WRITINGS, divided in three sections-

(a) Psalms, Proverbs, Job.

(b) The Rolls, viz., Canticles, Ruth, Lamentations, Ecclesiastes, Esther.

(c) Daniel, Ezra, Nehemiah, Chronicles.

The greater part of the Old Testament is in Hebrew, the main exceptions being the Aramaic passages (Ezra 48-618,

712-26; Jeremiah 1011; Daniel 24-738).

A study of the first six books shows that they form a literary whole. Tradition has always regarded the Pentateuch—the first five books—as a unity; modern criticism shows that the ties which link the Pentateuch extend to and embrace Joshua also.

Three main streams of tradition flow through the Hexateuch. They are "distinguishable by the many repetitions, the frequent discrepancies and inconsistencies, the want of continuity and order in the narrative, and by differences of

style and conception." Each embodies a distinct legislation, and aims at supplying a historic background for its code.

These Law Codes are commonly known as The Covenant Code, The Deuteronomic Code, and The Priestly Code.

The Book of the Covenant.—The earliest and simplest code (Exodus 20²²-23, 24³⁻⁸), in which the laws are relatively primitive, is set in a composite narrative, which gives a fairly complete outline of Hebrew history from the Creation to Israel's settlement in Palestine. This narrative contains two traditions, distinguishable, as far as Exodus 6, by their respective partialities for Jehovah or Elohim as the Divine name. They are known therefore as the Jahwistic and Elohistic histories, and are symbolised as J and E.

This JE narrative contains the *popular* history of the early Hebrews. It is not so obviously subordinated to religious purposes as are the other histories. Its component parts probably represent the activities of "guilds of tale-narrators," who were collectors rather than authors, and whose works

are codifications of oral tradition."

"The tales of origins are essentially Babylonian, the patriarchal tales are essentially Canaanite, then only comes the specially Israelite contribution."

Deuteronomic History.—A second Law Code is found in Deuteronomy 12-26. The Code is introduced by a series of exhortations, chapters 5-11, whilst chapters 28-29,

connected closely with 2619, furnish a conclusion.

The narrative in which this Code of special laws is embedded has every appearance of being a detached fragment, and is identified with the Book of the Law (II Kings 22) found in the Temple, and used by King Josiah as the basis of his futile attempt at religious reform.

The Deuteronomic Code may be regarded as an expansion of the Covenant Code, and as a preparation for the latest

development of Hebrew ecclesiasticism.

The Deuteronomic element is referred to as D.

The Priestly Narrative.—A third Law Code is transmitted in Leviticus, which mirrors the religious concept





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tions of the time of the Second Temple, and survives as the

literary monument of the Hebrew priesthood.

This Code (Leviticus 17-26), usually known as the Law of Holiness, is distinguished by the advanced thought that holiness, moral as well as ceremonial, was characteristic of Jehovah and Israel. Its various ordinances originated in an age earlier than that in which they were codified and edited. They have been modified so as to agree with the remarkable ritual in which they stand.

That ritual covers the whole of Leviticus, and the historical narrative prepared for its setting may be traced in scattered portions over a large part of the Old Testament. The narrative is systematic, abstract, statistical, rich in chronological detail and genealogies. It is the outcome of the religious movement which began in Babylon among the exiles, and attained completeness in Ezra's reforms. This element of the Hexateuch is symbolised as P.

The accompanying Table gives in brief the main results of the criticism of the Hexateuch. The minutiæ of editorial work are not noted. Read from Left to Right the Table shows the successive strata in each book. Read from Top to Bottom it gives the more or less original sources as consecutive wholes.

The Books of the Hexateuch.

Genesis.—In its present form the Book of Genesis, the Hebrew title of which is "in the beginning," is an artistic unity, and deals with the beginnings of history—the creation of the world, a general deluge, and the earth's repopulation (chaps. 1-11); and with the stories of Israel's three patriarchs, Abram, Isaac, and Jacob (chaps. 12-50).

The narratives of both these histories are arranged in an editorial framework built of ten tables of genealogy. These tables are introduced by the formula, "These are the generations of" (cf. 24, 51, 69, 101, 1110, 1127, 2512, 2519, 361, 372). Genesis is the repository of early Hebrew legend. Its stories belong to the general stock of Semitic tradition. To dis-

tinguish what is historical from the mythical and legendary

elements is almost impossible.

Exodus.—The history of Israel is continued throughout the Book of Exodus, the period covered being that from the death of Joseph, who settled the Hebrews in Egypt, to the erection of the Tabernacle in the Wilderness after their emancipation. The Book divides into three main sections; i. chaps. 1-13¹⁶; ii. chaps. 13¹⁷-18; iii. chaps. 19-40.

In section iii. four of the earliest codes of Hebrew legislation are found—the Law of the Ten Words (34²⁷⁻²⁸); the Decalogue (20²⁻¹⁷); The Book of the Covenant (20²²⁻²⁶,

222930, 2310-33); the Book of Judgments (21-231-9).

Exodus contains three different records of the period it covers, "so influenced by the writers' own times and circumstances," that much of the material "requires careful sifting

before it can be regarded as history."

Leviticus.—The Book of Leviticus contains a more or less ideal sketch of the legislative organisation of early Israel. The product of a Priestly school of writers (B.C. 540-500), it reflects a late ecclesiastical ambition rather than a primitive history. The original text was worked over by writers of the time of the destruction of the Temple, a second time after the restoration, and finally by a succession of scribes who gave the book its present form.

Four divisions are readily noticed—i. The Law of Sacrifice (chaps, 1-7) containing a manual for worshippers (1-67) and a manual for priests (68-7); ii. The Law of the Consecration of the Priesthood (chaps, 8-10); iii. The Law of Clean and Unclean (chaps, 11-15) with an appendix (chap, 16); iv. The Law of Holiness (chaps, 17-26) with an appendix (chap, 27).

The nucleus of the book is the Law of Holiness.

Numbers.—The repeated "numberings" of the tribes have given to the book which notes them its title. Numbers records the march of events during—i. The Encampment at Sinai (chaps. 1-10¹⁻¹⁰); The Wandering in the Wilderness (chaps. 10¹¹-19); iii. The Halt in Moab (chaps. 20-36).

This history was produced from fragments the various dates of which range from 850 B.c.-450 B.c. The resultant picture is nevertheless on the whole reliable.

Deuteronomy contains the traditions of the last words of Moses and is known in Hebrew as "These are the Words" or "The Words." The historical situation is the same as

that described in the latter part of Numbers.

The plan corresponds to the Introduction (chapters 1¹⁻⁵). The main part consists of three discourses:—
i. chapters 1⁶-4⁴³; ii. chapters 4⁴⁴⁻⁴⁹-28; iii. chapters 29-30. To this main mass is added a miscellaneous collection of pieces, viz., Moses' Farewell (31¹⁻⁸); the Delivery of the Law (31⁹⁻¹³); the Commission to Joshua (31¹⁴⁻²⁹); a Song (31³⁰-32⁴⁷); a Blessing (32⁴⁸-33²⁹);

and an account of the Death of Moses (34).

The literary history of Deuteronomy is thus excellently summarised. "Some little time after the kernel (5-26, 28) was composed, it was enlarged by a second writer," who added passages of his own, "excerpts from JE, the Song (32¹⁻⁴³) with its setting (31¹⁶⁻²², 32⁴⁴). Finally, at a still later date the whole thus constituted was brought formally into relation with the literary framework of the Hexateuch as a whole, by the addition of the extracts from P." (Driver, Deut., p. lxxvii.)

Joshua.—The Book of Joshua contains the early history of Israel, during the period in which the tribes, more or less effectually, conquered Western Palestine (chapters 1-12), divided the land (chapters 13-21), and suffered Joshua's

guidance on controverted points (chapters 22-24).

An investigation of the material of the Book shows that two different conceptions of the Conquest lie side by side. The later view, common to D and P, supposes a complete victory over all the inhabitants, by a united Israel commanded by Joshua. The earlier story, J and E, shows the Conquest to have been gradual and partial, and due to the individual efforts of the different tribes.

The Book, not completed until perhaps the third century

B.c., is a rich storehouse of the legends of Hebrew mediævalism.

Other Historical Books,

Judges.—In the book of Judges, as its name implies, the deeds of thirteen heroes who judged, or ruled, in Israel after Joshua's death are related. The book consists of—i. a two-fold Introduction (1-25, 26-34); ii. a history of the Judges (35-16); iii. two historical appendices (17-18, 19-21). The structure of the main section is simple. Early traditions have been fitted by a Deuteronomic editor into a framework of moral judgments, "the children of Israel did evil . . . the land had rest" (cf. 37 II, 312 30, 41, 531, 61, 828, 106, 1133, 131, 1631). These hero traditions are of various origins, and have undergone expansion or revision by one or more editors.

The introductory matter is not all by the same hand. A distinct break occurs at 2⁵. In the earlier part "fragments of an old account of the Conquest of Canaan," are collected. These fragments are parallel with the stories in Joshua. The rest of the introduction (2⁶-3⁴), is a generalised description of the time of the Judges. It, too, is composite, 3¹⁻³ being

the earliest fragment.

Samuel I and II.—Originally one book, Samuel I and II begins the history of Israel as a settled people, ascribing to Samuel the honour of ruling the nation, and fitting the people for a king whom he found for them in Saul. The work tells of three main movements: i. The Establishment of a monarchy (I, chapters 1-14); ii. The rivalry of Saul and David (I, chapters 15-31); iii. David's reign (II, chapters 1-20) with an Appendix (II, chapters 21-24).

These records are not the work of one historian. They show how history was written by the Hebrews. Two narratives are combined to form the bulk of the work. The older dates from the ninth century B.c., the later from the latter part of the eighth, or beginning of the seventh century B.c.

A rough analysis yields the following results:-

Earlier Sections.—I. 9¹-10⁷⁻¹⁶; 11¹⁻¹¹, 15; 13¹⁻¹⁸; 14¹⁻⁴⁶, 52; 16¹⁴⁻²³; 18⁵⁻¹¹, 20⁻³⁰; 20¹⁻¹⁰, 18⁻³⁹, 42^b; 22¹⁻⁴, 6-18, 20⁻²³; 23¹⁻¹⁴a; 26, 27, 29-31.

II. 1¹⁻⁴, 11⁻¹², 17⁻²⁷; 2¹⁻⁹, 10^b, 12⁻³²; 3, 4, 5¹⁻³, 6⁻¹⁰, 17⁻²⁵; 6, 9-11, 12¹⁻⁹, 13³¹; 13¹-20¹⁻²².

Later Sections.—I. 11-28; 211-26; 31-81-22; 1017-24; 12, 15²⁻³⁴; 17^{1-11, 14-58}; 181-4, 13-19; 19^{1, 4-6}, 8-17; 21¹⁻⁹; 22¹⁹; 23¹⁹-24¹⁻¹⁹; 25, 28.

II. 16-10, 13-16; 7.

Compilers, JE.—I. 10²⁵⁻²⁷; 11¹²⁻¹⁴; 15¹; 18²¹; 19^{2-3, 7}
20^{11-17, 40-42}; 22¹⁰; 23¹⁴⁻¹⁸; 24^{16, 20-22}.

II. 15.

D.— I. 4¹⁸; 7²; 13¹; 14⁴⁷⁻⁵¹; 28³. II. 2¹⁰⁻¹¹; 5⁴⁻⁵; 8, 12¹⁰⁻¹².

The remainder, including the Appendix (II. 21-24), consists of editorial additions.

Kings I and II.—The story of Israel's fortunes from the nomination of King David's successor to the year 562 B.C., is told in Kings, originally a united work. The life and reign of Solomon occupy I, chapters 1-11. The parallel history of the divided kingdoms, Israel and Judah, covers I, chapters 12-II, chapters 1-17. The history of Judah, II, chapters 18-25, completes the work.

The authorities upon which the history depends are specifically mentioned (e.g. I, chap. 1141; chap. 1419; chap. 1429, etc.).

This material is on the whole reliable, and Kings "takes first rank among the historical documents of the Old Testament."

Chronicles.—The book edited as I and II Chronicles surveys the history from Adam to "the first year of Cyrus, king of Persia" (B.C. 549). The writer drew upon early material which he worked up into an ideal story with special religious theories as its basis.

A date between B.C. 300 and B.C. 250 is required by the governing ideas, the peculiar language, and the specific references (e.g. I, 3²⁴; II, 36²⁰.)

Ezra-Nehemiah.-Probably the same writer is responsibly

for the books of Ezra and Nehemiah, which were originally one book, and probably a third section of Chronicles. The Chronicler's history is continued in this work in the Chronicler's style; the period covered being the years B.C. 537-432. The work consists of a number of distinct pieces :-

i. Original and authentic memoirs; Ezra 727-915; Neh.

1-7734, 1227-43, 134-31,

ii. A firman of Artaxerxes in Aramaic; Ezra 712-26.

iii. Part of an Aramaic history; Ezra 48-161-18.

iv. Edited memoirs; Ezra 10, Neh. 8-10, 1113-35.

v. A collection of fragments; Neh. 1-41-7, vi. An editorial introduction; Ezra 71-10.

The remainder is due to the compiler and later editors. who may have used written sources for their work.

Two other books claiming historicity exist in Ruth and

Esther.

Ruth.—Ruth is a graceful pastoral idyl, probably of postexilic date, and intended as a protest against the Ezra-Nehemiah reforms.

Esther.—Esther is "an example of Jewish story founded upon one of those semi-historical incidents of which the Persian Chronicles seem to have been full."

The Books of the Prophets.

The literature of Hebrew Prophecy may be chronologically

grouped as :-

i. Prophets of the Assyrian Age .- Amos (760-750 B.C.); Hosea (750-737 B.c.); Isaiah (740-700 B.c.); Micah (724 B.C.); Zephaniah (627 B.C.); Nahum (610-608 B.C.).

ii. Prophets of the Chaldean Age .- Jeremiah (626-586 B.C.); Habakkuk (605-600 B.C.); Ezekiel (593-573 B.C.).

iii. Prophets of the Persian Age .- Isaiah (chapters 13-14, 211-10, 34-35); II Isaiah, chapters 40-66 (540 B.C.); Haggai and Zechariah, chapters 1-8 (520 B.C.); Malachi (460-450 B.C.).

iv. Prophets after the Restoration .- Joel ; Jonah ; Obadiah ;

Isaiah (chapters 24-27); Zechariah (chapters 9-14).

Amos. - Amos, a Judean shepherd, alarmed at the cam-

paigns of either Shalmaneser III. or Assurdanil (783-755 B.C.), broke in upon the worship in the king's chapel at Bethel, to declare coming calamities for Israel. His book records his two discourses (chapters 3-6), and his five visions (chapters 7-9), with an Introduction (chapters 1-2), and the story of his expulsion from the sacred precincts (7¹⁰⁻¹⁷).

Hosea.—Hosea, a native of the Northern Kingdom, used his pathetic family history (129, 3) to illustrate his view of the

nation's religious plight through idolatry.

Isaiah, - Isaiah, a patriotic citizen of Jerusalem, is associated with the various collections of oracles bearing his name. The collection obviously divides into two main groups. Chaps. 1-30 have in general a pre-exilic background. Chaps. 40-66 stand over against historical conditions which obtained in exilic and post-exilic periods. These two main sections are themselves collections of works of different authors and dates. Chaps, 1-30 may be roughly divided as follows:-1-12, 13-23, 24-35, 36-39. Chaps. 1-12. A general introduction of rebuke (1) prepares the way for an Oracle concerning Judah and Jerusalem (2-41). 42-6 is a later appendix. A separate song (51-7), is followed by a series of six woes (58-24). The section 525:30 is probably misplaced, and should follow 98-104. The story of Isaiah's call is told in chap. 6. An excellent example of the relations between history and prophecy occurs in the passage which deals with the threatenings of Syria (7-97). An oracle against Northern Israel (98-104 + 525-30), is a fragmentary insertion. The promise of an Assyrian invasion, with the vision of Israel's subsequent rebirth and glory (105-12) completes the section. Chaps. 13-23 contain a series of Burdens, or oracles against foreign peoples. 1424-27, 1428-32, 18, 20, 2215-25 are later appendices or additions. Chaps, 24-35 are composite. An independent apocalyptic prophecy occupies 24-27. 28-33 was edited as a separate book, but is not a unity. It contains a series of diverse oracles :- 28 on the impending fate of Samaria; 291-14 a warning to Jerusalem; 2915-31 a protest against intrigue with Egypt; 321-8 a Messianic vision; 329-20 a call to women; 33 a taunt song against an invader of Judah (Sennacherib),

701 B.C.

Chaps. 36-39 are concerned with King Hezekiah's history. The second main division, chaps. 40-66, is "not a unity, in so far as it consists of a number of pieces by different men... but it is a unity in so far as these pieces have been gathered together by an editor very soon after the return from the Exile." It may be divided into two parts. Chaps. 40-55 represent the work of a remarkable prophet, commonly called "Second" Isaiah. Chaps. 56-66 contain an independent collection of diverse oracles. No part of chaps. 40-66 could have been written prior to 546 B.C.

The main prophecy consists of the Book of Comfort, 49-52¹² + 54-55. The remarkable Servant of the Lord passage, 52¹³-53, was inserted by an editor; 61-62 are a

poem; 637-65 contain a prayer and its answer.

Micab.—Micah is the reputed author of several diverse oracles dealing with the Fall of Samaria (721 B.C.), the Downfall of Judah and her future Restoration. The only authentic chapters are 1-3, which are duplicated in chaps. 4-5. Three addresses contained in chaps. 6-76 speak to a situation which did not obtain during Micah's career. The remainder of the book probably belongs to 686-641 B.C.

Zephaniah, - Whilst Micah, a man of the people, voiced their woes, Zephaniah, of royal descent, denounced the idle-

ness and frivolity of the upper classes of society.

Nahum.—The genuine oracle of Nahum (chaps 2¹-3¹⁹) is the work of a prophet who in dignity and power approaches most nearly to Isaiah. His book contains a stirring, vivid description of the siege and sack of Nineveh (606 B.C.).

Jeremiah.—Although we possess a book of 51 chapters describing the work of Jeremiah, we have, strictly speaking, no writing of his own. The story of his memoirs is given in chap. 36, and we may suppose that the second writing of Baruch is the nucleus of the existing work, whose growth was probably as follows:—First came an original roll, chaps. 1-6, 7-9, 10¹⁶, 11-12⁶, with perhaps 14-17¹⁸, 25, 45. To

this were added minor collections, viz., 18-20, 21-23, 27-29, 30-33. The product underwent various modifications, and received chapters 10¹⁻¹⁵, 16¹⁺¹⁵, 17¹⁹⁻²⁷ 50-52, as additions. The whole work finally took its present form under editorial hands.

Habakkuk.—Habakkuk is represented by a book comprising a dialogue between Jehovah and the prophet, and five

woes directed against the Chaldean power.

Ezekiel.—The book of Ezekiel is the authentic work of the prophet, and is practically intact. It registers the suc-

cessive phases of the progress of a priest's ideal.

Haggai.—Haggai undertook the task of encouraging the returning exiles to restore the Temple at Jerusalem, after the sixteen years' delay, compelled by the opposition of Samaritans, the military operations of Persia, bad seasons, and official indolence. The four appeals of his book cover the months September-December, 520 B.C.

Zechariah.—Zechariah, who seconded Micah's efforts, left authentic prophecies in chapters 1-8 of the book which bears

his name.

Malachi.—The book of the unknown Malachi.—my messenger—is an argument against the degenerate piety of a later day.

The spirit of the Restoration period is reflected in :-

Joel .- a homily on a locust swarm;

Jonah,—a folk-tale recounting the adventures of a prophetic hero;

Obadiah .- a declaration of Edom's downfall;

Isaiah (chaps. 24-27), an Apocalypse of the world's judg-

ment; and

Zechariah (chaps. 9-14), a collection of oracles of various dates, the spirit and tone of which show that the "era of prophecy was past, having given place to anonymous eschatological writing."

The Poetical Books.

The Hebrew sacred books are not exceptional to the rule that the earliest form of national literature is poetical. Frag-

ments of folk-song exist in the Song of the Well (Numbers 21¹⁷⁻¹⁸); Vintage Song (Isaiah 65⁸); Sheep-shearing Songs (I Samuel 25⁴⁶; II Samuel 13²³⁻²⁵); Taunt Song (Isaiah 23¹⁶); Gnomes (Judges 14¹⁴ 18); Oracles (Genesis 25²³, Numbers 12⁶⁸), etc.

Traces of the existence of a really national poetry are to be seen in the references to now lost collections, and in such passages as Genesis 4²³⁻²⁴, 9²⁵⁻³⁷, 16¹¹⁻¹², 25²³, 27²⁷⁻²⁹,

Numbers 237-10, 18-24, 243-9, 15-24.

A few historical poems are preserved, e.g. Judges 5,

Psalms 105-107.

The purely poetical books of the Old Testament are Psalms, The Song of Songs, Lamentations, but a large quantity of poetical writing is found in Job, Proverbs, Ecclesiastes.

The Book of Psalms.—In its present form the Psalter represents the hymn book compiled after the Restoration for use in the Second Temple.

The collection divides into five books—i. Psalms 1-41; ii. Ps* 42-72; iii. Ps* 73-89; iv. Ps* 90-106; v. Ps*

107-150.

The process of growth may be roughly indicated in outline, thus:—Psalms 1-41 were collected soon after the return from Exile (534 B.C.). The nucleus of another collection was formed by grouping, Ps^{n.} 51-72. A combination of the Levitical groups (a) the Psalms of Korah, 42-49; (b) the Psalms of Asaph, 50, 73-83, was a third step. The second and third collections were then combined, edited, and supplemented by the addition of Ps^{n.} 84-89. Then came the collection of Ps^{n.} 90-150, based upon shorter independent groups, 92-100; 111-118; 120-135; 146-150; 108-110+138-145. Finally these various groups were edited as a whole.

A few Psalms suggest the situation which occasioned them, e.g. Ps. 46, the overthrow of Sennacherib; Ps. 48-60, 74-76, 79-83, the period of the Maccabees; Ps. 68, the time of the Second Temple. Most of the pre-exilic Psalms must be

assigned to a date subsequent to the eighth century B.C. A large majority of the hymns belong to the Exilic, Persian, and Greek periods, a few are products of the third, or per-

haps second century B.C.

Lamentations.—The Book of Lamentations consists of five independent poems relating to the capture of Jerusalem by the Chaldeans (586 B.c.). The poems are written in the measure peculiar to Hebrew Elegy—each line being broken into two unequal parts.

In the first four Elegies the initial letters of the verses form the Hebrew alphabet. This "acrostic" formation distinguishes certain Psalms also, e.g. 9-10, 25, 34, 37, 111,

112, 119, 145.

The book is the product of a highly artificial and elaborate method, and affords fine examples of poetry of the Restoration

period.

Canticles.—The Song of Songs or Song of Solomon is either "a collection of wedding songs of a late period," or according to the more general view, a dramatic poem with consistent dialogue, action, and character.

As a drama, it may be divided thus :-

Act i. Scene 1, Chap. 11-8; Scene 2, Chaps. 19-27.

Act ii. ,, 28-17; ,, 31-5.

Act iii. ,, 36-11; ,, 41-7.

Scene 3, Chaps. 48-51. Scene 4,

Chap. 52-8.

Act iv. ,, Chaps. 5°-63, Scene 2, Chap. 64-13. Scene 3, Chap. 7¹⁻⁹. Scene 4, Chaps.

Job.—Job may properly be classed with drama, and although some passages (chapters 1-2, 32¹⁻⁶, 42⁷⁻¹⁷), are in prose, it is, as a whole, the finest product of poetic skill in the Old Testament. The prose Prologue (chapters 1-2), is followed by a Lament of Job's (chap. 3). Three colloquies (chapters 4-14, 15-21, 22-31), are succeeded by a later insertion (32-37). Chapters 38-42⁶ are devoted to a theophany, and are followed by a prose Epilogue (42⁷⁻¹⁷).

"Beneath the patriarchal disguise" is abundant evidence for dating the work as belonging to the seventh or sixth

century B.C.

It is not the work of a single author but a compilation of variously dated pieces of which the earliest is the dialogue (chaps. 3-27), and some parts of the Prologue and Epilogue. Job's monologue (chaps. 29-31) belongs to a later period, to which may be also assigned Jehovah's address (chaps. 38-42⁶) and "the charming ode" of chapter 28. The "words of Elihu" (chaps. 32-37), were added still later.

Zophar's third speech, apparently wanting but necessary to preserve the artistic form of the book, is perhaps to be found in chapter 27⁸⁻²³ where it is confused with Job's

parable.

The Books of "Wisdom."

Originally sententious reflection (cf. Judges, 9⁷⁻¹⁵; I Kings 4³⁰⁻³³); "Wisdom" developed as secular poetry, until after the exile, when the influence of Greek civilisation directed it into its final form. By the second century B.C. "Wisdom" had been personified. She was conceived of as present at the creation, and as having all her delight in the sons of men, to whom she sought to show the "path of life."

Proverbs.—This is the theme of the book of Proverbs—a combination of several collections, edited in its present form

about B.C. 250.

The main groups are :-

i. Chaps. 1-9, The Praise of Wisdom.

ii. Chaps. 10-221-16, The Proverbs of Solomon; the nucleus of the book.

iii. Chaps. 22¹⁷-24¹⁻²², Words of the Wise; with an appendix, 24²³⁻³⁴.

iv. Chaps. 25-29, Later Solomonic Proverbs.

v. Chap. 30, The words of Agur. vi. Chap. 3119, Words to Lemuel.

vii. Chap. 31 10-31, The Virtuous woman; an acrostic poem. Ecclesiastes.—A yet later specimen of "Wisdom" literature

appears in the book of Ecclesiastes (Qoheleth = a preacher or debater), a work of the Greek period (c. 200 B.C.), as its unique language indicates. The argument is not systematically, or even consistently, developed, but the conclusion is definite, "All is vanity." This pessimism harmonises with the political condition pictured. The time was one of misrule, servitude, injustice, oppression, and hopeless acquiescence.

The imperfect literary form of the book has suggested more than one scheme of reconstruction, but with the exception of a few questionable interpolations (3¹⁷, 7⁵, 8¹²⁻¹³, 11⁹, 12⁹⁻¹⁴),

the integrity of the book is generally acknowledged.

Daniel.—The latest book in the Old Testament—the book of Daniel (175-163 B.C.), is the flower of Hebrew Apocalypse. This type of writing occurs in Ezekiel and Zechariah. Its chief characteristics are the use of elaborate symbolism, and the transference of the cause of God's people to the hands of divine powers, who will destroy evil and establish righteousness.

The book is in two parts:—i. chaps. 1-6, Legends of Daniel; ii. chaps. 7-12, A series of Visions, the interpretation of which has been one of the most vexed of Old Testament problems.

CHAPTER VI

THE SACRED LITERATURE OF CHRISTIANITY

THE canonical Scriptures of Christianity are contained in the twenty-seven books of the New Testament. They are named, and may be grouped as follows:—

The Four Gospels, according to Matthew, Mark, Luke,

John.

The Book of the Acts of the Apostles.

The Epistles (a) of Paul to the Romans, Corinthians I and II, Galatians, Ephesians, Philippians, Colossians, Thessalonians I and II, to Timothy I and II, Titus, Philemon.

(b) (of Paul?) to the Hebrews.

(c) of James.

(d) of Peter I and II.

(e) of John I, II, and III.

(f) of Jude.

The Revelation of John.

The Gospels.

The four biographies of Jesus, which form the first section of the New Testament, contain all the information we possess concerning the life of the Founder of Christianity. Although, as finished works, they are of later date than some other books in the Canon, they express the earliest Christian ideas concerning the Master, and preserve fragments of the earliest literary activity among Christians.

Their chronological order is Mark, Matthew, Luke, and,

after a long interval, John.

Mark.—The Gospel according to Mark is substantially a unity. Written a little before the destruction of Jerusalem (A.D. 70), it contains a mass of narrative taken directly from the recollection of an eye-witness of the career of Jesus.

Its plan is eminently simple. After an introduction dealing with John the Baptist (1¹⁻¹³), it gives the story of the ministry of Jesus in East Galilee (1¹⁴-7²³). Then came a tour of North Galilee (7²⁴-9⁵⁰). A journey through Perea is chronicled in 10¹⁻³¹, and followed by the record of a Judean ministry (10³²⁻⁵²). The daily incidents of the last week of the Master's life are recorded with considerable detail (11¹-16⁸).

With this narrative for an outline we can trace the most

likely succession of events.

The work is not free from interpolations. Chief among these is the so-called "Small Apocalypse" (13^{7-8, 14-20, 24-29}), which appears in more primitive form in Matthew 24. The style of the discourse in which this Apocalypse occurs (13⁵⁻³⁰), indicates a source other than that which lies behind

the rest of the Gospel.

Other additions, by later hands than Mark, exist in 7^{3·4}, 8³⁸-9¹, 10^{30·31}, 14²¹. Traces of dependence upon written sources occur in 6^{17·29}, 13¹⁴, 14^{1·2}. The mind of the author shines through his notes of explanation (cf. among others 1²², 1³⁴, 2^{6·7}, 2²⁸, 3^{10·12}, 3³⁰, 4¹², 5²⁶, 5³⁰, 6³⁴, 7^{3·4}). Glosses upon the text, inserted by later hands and illustrative of later thoughts, occur in 1¹ latter part, 2¹⁰, 3¹⁸, 5⁴, 5^{13b·15a}, 6⁴⁴, 7^{19b}, 9^{31·32}, 14^{55·59}.

The concluding sections of the Gospel (169-20) do not come under either of the above categories of additions. They represent an evangelic tradition of the first quarter of the second century A.D., of which only this resurrection fragment

remains.

Matthew.—As compared with Mark, the Gospel of Matthew is a highly composite and artistic work. Among its written sources was an important systematic collection of the sayings of Jesus (Logia) (cf. 7²⁸, 11¹, 13⁵³, 19¹, 26¹). Mark's Gospel was also of conspicuous service. A series of traditions, later than those used by Mark, gave useful material (cf. 2²⁻¹², 8²⁸⁻³³, 14²⁸⁻³³, 17²⁴⁻²⁷, 26⁵¹⁻⁵³, 27⁵¹⁻⁵³, 27⁶²⁻⁶⁶, 28^{CL-US}. The writer also incorporated an official birth-roll (1¹⁻¹⁶), and

many quotations from the Old Testament (e.g. 122-23, 217-18,

33, 46, 415-16, 1217-21, 1314-15, 1334-35, 214-5).

Evidences for dates are scattered throughout the book, but their value must be estimated according to the strata in which they occur. The most probable period for the composition

of the book is the last quarter of the first century A.D.

The plan adopted by the author was determined by the groups of Sayings which were at his disposal. After the historical introduction—containing the Birth-roll (1¹⁻¹⁶), the story of the birth of the Christ (1¹⁸⁻²⁵), the remarkable visit of Magi and its consequences (2), and the appearing of John the Baptist (3)—the writer proceeds to the ministry of Jesus in Galilee (4¹²-18³⁵), and in Judea (19¹-25⁴⁶), reserving the closing chapters (26-28) for the story of the Passion, Trial, Death, and Resurrection.

His account of the life of Jesus gathers about certain masses of speeches. These collections of Sayings concern the new law (5³-7²⁷); the duties of the disciples (9³7-10¹4²); enemies (11^{7-17. 20-30}, 12²⁵⁻³⁹); the new kingdom (13¹⁻⁵²); relationships with the kingdom (18^{2-6. 10-14}, 20¹⁻¹⁶, 21²³⁻²⁷, 22¹⁻¹⁴); coming troubles (23); the last things (24^{1-5. 11-12. 26-28. 37-51}, 25); and were evidently built up, probably for purposes of instruction, before the author of Matthew made use of them. A similar body of material exists in the group of Ten Miracles (8-9³⁴).

The standpoint of the writer is discovered in his use of prophecy. His notes are few. His work has suffered little from interpolation and glosses (cf. 16^{2b-3}, 16¹⁸, 16²⁷, 16^{28b},

2214, 2749, 289-10.)

Luke.—The author of the Third Gospel announced his method and purpose in a prefatory note. He belonged to the second generation of Christians, and depended for material for his work upon those who had "reconstructed from memory" narratives of the life of Jesus. His intention was to give, in full detail, an orderly history based upon careful research.

A noteworthy phenomenon is the large amount of matter

peculiar to Luke. Rather more than one half of the book is not found elsewhere. Cf. I-2; $3^{10\cdot14}$; $3^{23\cdot38}$; $4^{16\cdot30}$; $5^{1\cdot11}$; $6^{24\cdot26}$; $7^{11\cdot17}$; $7^{36\cdot50}$; $8^{1\cdot3}$; $9^{51\cdot56}$; $10^{17\cdot20}$; $10^{28\cdot42}$; $11^{5\cdot8}$; $11^{27\cdot28}$; $12^{13\cdot21}$; $12^{47\cdot50}$; $13^{1\cdot17}$; $13^{31\cdot33}$; $14^{1\cdot24}$; $14^{28\cdot33}$; $15^{8\cdot32}$; $16^{1\cdot12}$; $16^{19\cdot31}$; $17^{7\cdot19}$; $18^{1\cdot14}$; $19^{1\cdot27}$; $19^{39\cdot44}$; $22^{27\cdot32}$; $22^{35\cdot38}$; $23^{27\cdot31}$; $23^{39\cdot43}$; $24^{13\cdot53}$.

Besides these sections of narrative, there are about a hundred and twenty verses peculiar to Luke, although embedded in material common to another Gospel, e.g. 318;

633; 74-6; 111; 1322-23; 2134; 2243-44.

The author made considerable use of the Gospel of Mark, and evidently had at his disposal the collections of Sayings (Logia), which supplied Matthew with much material. The memories of personal friends helped him, cf. 3¹; 9^{7.8}; 23¹². His association with Paul the Apostle was also valuable (21³⁴=1 Thess. 5⁶; 22¹⁹⁻²¹=1 Cor. 11²³⁻²⁶; 24³⁴=1 Cor. 15⁵; 10⁷=1 Tim. 5¹⁸; 10⁸=1 Cor. 10²⁷; 12³⁵=Eph. 6¹⁴).

Notes of personal interpretation and comment frequently occur (2²¹; 2⁵⁰; 3¹⁵; 4³³; 4⁴¹⁻⁴³; 5⁹⁻¹⁰; 7²⁹⁻³⁰; 8³⁰; 17¹⁸ (R.V. marg.); 18⁸⁹; 19¹¹; 20²⁰). A few interpolations betray the hands of later editors or commentators

(132.33; 1149-52; 2243.44; 2451).

Some parts of this Gospel have been peculiarly subject to critical controversy, and there can be no doubt that they hold the key to some difficult New Testament problems. Such, for example, are the poetical sections (146-55; 168-79). The former passage is a Christian hymn in four strophes (46-48, 49-50, 51-53, 54-55), based upon Old Testament models. The second contains a hymn in three strophes (68-69, 70-72, 73-75), and a passage in two strophes by a different author.

John.—The mystical, or philosophical element, in the Fourth Gospel raises many difficulties for literary and historical students. The view that the book, as it now exists, is the work of one author cannot well be maintained. The work is composite, based upon a narrative, probably written by John the Apostle, and completed by the addition of the

theological interpretations. The larger masses of this later element may be distinguished from the restrained historical narrative, e.g. 1^{1.5}, 9.14, 16.18, 51; 3⁶, 8, 13.21 31.36; 4^{23.24}; 5^{21.23}, 2^{6.29}; 6³³, 3^{7.40}, 4^{6.59}; 10^{17.18}, 2^{7.28}; 11^{25.26a}; 12^{46.50}.

Such observations as the following are obvious comment, 2¹⁷; 2²¹; 2²⁵; 3¹¹; 4³⁶; 5^{18,20}; 5^{37b-38}; 6^{27b}; 6⁶²; 7^{22, 39}; 8^{27, 35·36}; 10^{41b}; 11^{9b-10}; 12^{24b-25}; 13¹⁻³; 13³¹⁻³²; 15¹³; 17²⁻³; and belong to the same "school" of thought as that which produced and used the theosophical speeches.

These notes of editorship will be distinguished without great difficulty from the explanations, etc., added by the author of the basal history, e.g. 138b, 41b, 42b, 44; 26, 911, 23b; 323b, 24; 42, 44 4; 66, 15, 71; 75, 22, 30; 820; 106; 1156, 13, 16 18, 30, 51.53; 126, 9 15.16, 18, 33, 36b.43; 1311, 278, 28.29; 1525; 1712b; 184, 9, 14, 15b.16, 28b, 32b; 1020, 24, 28, 2030.31; 2114, 19, 23 25. Later interpolations crept into the book as into the other Gospels, e.g. 623; 112; 185, which betrayed him;

1935-37; 2124.

That some violence has been done to the order of the original narrative seems obvious. Chap. 7¹⁵⁻²⁴ should follow 5⁴⁷, the subject of the Temple teaching being taken up at 7²⁵. Chap. 8¹⁻¹¹ is a fragment introduced from a distinct source. Chap. 10¹¹⁻¹⁸ is the interpretation of a now lost parable. The succeeding passages are rather confused; vv. 17-18 carry on the thought of v. 15; v. 16 has its complement in vv. 27-29. The story of chaps. 13-16 becomes consecutive if chaps. 15-16 follow 13³¹. The difficulties in 18¹²⁻²⁸ are relieved considerably by placing vv. 19-24 after v. 13; the latter part of v. 18 is identical with v. 25. Chapter 21 is a later appendix (105-120 A.D.) added after the Apostle's death.

Whilst the work of John requires a date c. 80-100 A.D., it is not necessary to demand that date for the completed Gospel.

The plan of the Gospel in its present form is simple. After an introduction (1¹⁻¹⁸), the story of the ministry of Jesus is told (1¹⁹-12⁵⁰) as a testimony (1¹⁹-51), a work (2¹³-11⁵⁷), a judg-

ment (12). The Second main division treats of the issues of the ministry as it concerned the disciples (13-20). The personality of the Master appears in His last discourses (13-17), in His passion (18), trial and death (19-20), and in His resurrection (20).

Whatever quarries may have yielded the material, the work is the most perfect specimen of philosophical narrative

produced in the interests of the early Christian faith.

The Book of the Acts of the Apostles.—The fortunes of the disciples of Jesus, from the day of His ascension down to the imprisonment of Paul in Rome (A.D. 61), are related by Luke, the author of the Third Gospel, in the Book of the Acts of the Apostles. This is the only history of the early Church that can make any claim to be "authentic." Whatever criticism may be directed against the material of which the book is composed, there is no reason to question the Lucan authorship, or to doubt the simplicity and sincerity of the writer's purpose.

The Acts connects with the Third Gospel by means of an introduction (1¹⁻¹¹); the main masses of the subsequent narrative being as follows:—The histories of the Churches in Jerusalem (1¹²⁻⁸³); in Samaria (8⁴-11¹⁸); in Antioch (11¹⁹-13³). The story of Paul's three missionary journeys then dominates everything: the first journey, 13⁴-15³⁵; the second, 15³⁶-18²²; the third, 18²³-21¹⁶. This interest in "the Apostle to the Gentiles" is sustained in the records of his presence in Jerusalem (21¹⁷-28¹⁶), and imprisonment in Rome (28¹⁷⁻³¹).

It is obvious that all the parts of this history are not equally reliable. Certain sections—known as the "We" sections (16¹⁰⁻¹⁷; 20⁵⁻¹⁵; 21¹⁻¹⁸; 27¹⁻²⁸⁶) associate the author with the events related. These passages have the value of first-

hand records.

If these sections represent the highest historical qualities, the chapters 1-5 probably represent the lowest. Some of its passages conflict with the Gospels (1¹⁸⁻²⁰—Matt. 27⁷⁻⁸); another is built upon a misconception of a phrase (2³⁻¹², cf. 1 Cor. 14¹¹); a third is "overflowing with anachronisms".

(243-47); some are the products of the spirit of wonder and

legend (51-11, 15-16).

There are other passages of questionable historicity, e.g. 6¹¹⁻¹²; 13⁴²⁻⁵² (where two different stories are interwoven); 16²⁵⁻³⁴; 18⁶; 19^{2-7, 11-19}; 21²⁰⁻²⁶; 22³⁰-23¹⁻¹⁰; 27²¹⁻²⁶.

Editorial summaries are frequent, and mark distinct stages in the progress of events (2⁴⁷; 4³²; 6⁷; 8³; 9³¹; 12²⁴; 16⁵; 10²⁰; 28³¹); lines of cleavage between the sources

may be detected, e.g. 82; 1119; 148; 151.

The date of the book, 80-100 A.D., corresponds with an era during which the relation of Christianity to Judaism "may be fairly summed up in the antithesis: Judaism as a religion is identical with and consummated in Christianity; Judaism as a nationality is become antagonistic to Christianity."

The Epistles.

I. PAULINE.

The next great division of the New Testament is that which embraces the Epistles to the Churches, ascribed to the Apostle Paul. The historical order of these nine or eleven letters is as follows:—I Thessalonians; II Thessalonians; Galatians; I Corinthians; an intermediate letter to the Corinthians (II Cor. 10¹-13¹⁰); II Corinthians; Romans; a note to Ephesus (Romans 16¹⁻²⁰); Colossians; Ephesians; Philippians; the Pastorals.

Although most of these letters were penned at an earlier date than "the Gospels" in their present form, they repre-

sent a more advanced stage of Christian thought.

I Thessalonians.—The First Epistle to the Thessalonians is a simple letter telling of the writer's satisfaction with his converts, of his sincere labour, and of his interest in the Church's trials and successes. It contains sundry counsels for worthy living, which are enforced by an expectation of the speedy Second Coming of Jesus.

The final sentence of 216 is an interpolation later than

A.D. 70. 527 is a second-century note.

II Thessalonians.—The Second Epistle obviously depends upon the First (cf. II, 2¹⁵ and I, 4^{1.8}; II, 3⁶ with I, 4¹¹; II, 3¹⁴

with I, 410-12; and many verbal parallels).

Nevertheless "there is a difference; the tone is more official, the feeling less vivid, the sentences more involved, and there is a lack of point and directness." The special aspect of the expectation of the Second Coming of Jesus, so pronounced in this letter, has no parallel in the unquestioned Epistles of Paul. If this is from his pen it represents a mood which soon left him, and enunciates doctrines afterwards greatly modified.

The letter is an expression of praise and prayer, on behalf of the Thessalonian Christians, together with a request for their interest in the writer, and their obedience to his moral judgments. In the substance of the note the author has embedded a lurid picture of Divine wrath, followed by a portrayal

of the way in which it will visit the earth.

It is almost impossible to see in any of its obviously guarded references (cf. 26.8) allusions to men or matters of the period, unless the date of its composition is put later than A.D. 68.

Galatians. — The Epistle to the Galatians is the first member of the "great quadrilateral of Christianity" to which I and II Corinthians and Romans also belong. Its authenticity is unimpeachable. It was addressed to a group of Churches in Pisidia and Lycaonia whose members were perverting from the doctrine preached by Paul during his two visits to them.

After an introduction (1¹⁻⁵) the letter records the personal experience on which the Apostle based his teaching (1⁶-2), and shows that the Jewish law was provisional and had been superseded by the Spirit (3). The Epistle continues with various ethical counsels (5-6¹⁰), and concludes with an eloquent epilogue (6¹¹⁻¹⁸).

It was almost certainly written at Antioch, but the date

is variously estimated between 46 and 58 A.D.

Corinthians.—The Epistles to the Corinthian Christians deal with a less serious theological situation, but one compli-

cated by grave moral issues.

In the First Epistle Paul confronts a spirit of religious faction and of moral laxity which threatened his authority and teaching. The Church had received visits from various preachers subsequent to the Apostle's departure, and schism was rife. Paul combats the factionaries (1-4), and hastens on to address himself to the moral confusion which had arisen (5-6). Much of the letter (7-164) is in answer to inquiries from the Church concerning marriage, food devoted to idols, worship, the doctrine of resurrection, and almsgiving.

There are but few interpolations, but cf. 9²⁴⁻²⁷, 14³³⁻³⁶, 15⁵⁶. The Epistle is notable as containing some of the finest pas-

sages in the New Testament; cf. 13, 1512-57.

An Intermediate Letter to the Corinthians has found its way into the Second Epistle, chaps. 10-13¹⁰. Written 54-55 A.D., this Note was carried to Corinth by Titus. It is chiefly concerned with Paul's standing as a personal friend with apostolic authority. Its notable passages refer to his sufferings (11²¹⁻³¹),

his visions (122-6,) and his infirmity (127-10).

II Corinthians.—The Second Epistle reflects a change for the better in the Church. The Corinthian Christians were reconciled to the position and ruling of the Apostle, who here declares his anxiety to spare them as much as possible (1-2); asserts afresh the glory of his ministry (3-4⁶), and its seal in suffering (4⁷-5¹⁰); and urges his personal claim to the Church's love and honour (5¹¹-7¹⁶). The letter closes with an appeal to the generosity of the Church (8-9), and a personal farewell (13¹¹⁻¹⁴).

The passage 6¹⁴-7¹ is a quotation introduced by a later hand.

Romans.—" The Epistle to the Romans marks the exact point at which controversy resolves itself naturally into dogma."

In its present form it has served as the text-book of Christian theology. It treats of the theology of redemption (1¹⁶-5²¹), the theology of the Christian life (6-8³⁹), and the theology of history (9-11³⁶). The remainder of the letter is devoted to

ethical exhortations. It explains, completes and extends the teaching of Galatians, its double edge being directed equally

against Gentile and Jew.

In the canonical Epistle there are interpolations, 17 (to all that are in Rome), 1315 (that are in Rome), 13116. A brief note to Ephesus is introduced (161-20). The state of the text in 15-16 is extremely confused; the closing passage (1625-27) is either displaced, interpolated or a duplicate.

Attempts have been made to trace two separate Epistles through this uncertainty—(a) 1^{1-6} , 7^{b} ; 1^{13} - 11^{36} ; 15^{8-33} ; (b) $1^{7^{b}}$, 8^{-12} ; 12^{1} - 15^{7} ; 16^{1-20} , 2^{1-24} ; or Four encyclical letters—(a) $1-14^{33}$, 16^{25-27} ; (b) 1-14, 16^{21-24} ; (c) 1-14, 16^{1-20} ; (d)

1-11, 15.

Many passages of this doctrinal classic are justly famous; e.g. the description of the heathen world (1²⁰⁻³²), the arraignment of the Jew (2¹⁷⁻²⁹), the Christian confidence (5¹⁻¹¹), on unity with the Christ (6⁵⁻¹⁴), on the work of the Law (7⁷⁻²⁵), the contrast between the natural and the psychic life (8⁵⁻¹⁷), the help of the Spirit (8²⁶⁻³⁰), the Christian's security (8³¹⁻³⁹), etc.

The Note to Ephesus.—This brief letter of introduction (Rom. 161-20) was probably written from Kenchreæ A.D. 55-56, for the use of the woman Phœbe, who carried it to the Chris-

tians at Ephesus.

The Second Main Group of the "Pauline" Epistles contains: Colossians.—The letter to Colossæ gives "the first sketch of Christian ethics as applied to the elementary forms of social life." The ideal of the letter is based upon a philosophy of the relation of the Christ to the universe and to the Church. That philosophy was thought out as a contradiction to Gnostic teaching (1¹⁵⁻¹⁹) the watchwords of which are frequently employed, and the tendency of which is directly resisted (2⁸, 16, 20-23).

The moral consequences of the Christian philosophy are described, with exhortations, as freedom from ceremonial (2¹⁶⁻²³), and from vice (3⁵⁻⁷); the cultivation of the milder virtues (3¹²⁻¹⁷); domestic happiness (3¹⁸-4¹); and piety (4^{2,5,5})

Ephesians.-Upon the much-questioned assumption that

this "encyclical" is an authentic epistle of Paul's, the date must be fixed about 61 A.D. But in view of its advanced theology, its catholicity, its ethics and its use of hymns, its date has been put as late as 80-100 A.D. by scholars who regard it as a "mosaic out of the material of the Pauline Epistles."

The relation of this epistle to the Colossians is obvious. "The salutations are almost identical, the structure of the letters is the same, the subjects are mainly the same, the philosophy is of the same order, the same moral virtues are inculcated, the same words and phrases occur. Both epistles

were carried by Tychicus."

But whereas Colossians is controversial, Ephesians is dogmatic. Its philosophy has the note of assurance (1¹⁷-2¹⁰, 2¹³⁻²²). Its arguments are assertions (3¹⁻¹¹, 4⁹⁻¹³). Hence its ethics, which is unfolded with careful detail (4²⁵-6⁹), is in the form of exhortation.

It reflects a well-developed Church life (447,11-12, 519, 26-27); and, among its few notable passages, contains a classic descrip-

tion of the Christian "armour" (610-18).

Philippians.—This Epistle was written by Paul during his imprisonment (62 A.D.). He wrote to friends, for whom he was profoundly thankful (13-11), telling them of his prison ministry, and exhorting them to goodness of life.

Chap. 3¹⁵⁻¹⁹ is probably by another hand, it does not "harmonise either in substance or tone with the rest of the Epistle."

The Third Main Group of "Pauline" Epistles contains The Pastorals. Some of the greatest difficulties in New Testament criticism arise from these letters. In their canonical form Timothy and Titus present a situation which cannot be accommodated by the story in Acts and, if Paul's, necessitate a theory of his release from prison and his further activity prior to a second incarceration.

I and II Timothy.—The question of authorship in relation to these two Epistles is almost insoluble. Some sections in them are certainly from Paul's hand (II Tim. 115-18, 49-22).

Their subject is the purity of Christian life and doctrine,

with special reference to the organisation and activities of the Churches. Certain "faithful sayings" (1 Tim. 115, 31, 49; II Tim. 211; cf. Titus 38), perhaps parts of a creed used in catechism, furnish motives for the Appeals.

The theological standpoint is furnished in the hymn (I Tim. 3¹⁶; as also in I Tim. 6^{3·16}, and II Tim. 1^{9·11}).

Titus.— The authenticity and integrity of this "essentially private" letter have been seriously questioned. A Pauline note to Titus at Corinth is found in the passages (1¹⁻⁶, 10-13, 16; 2-3⁷; 3¹²⁻¹³). The rest of the note is assigned to the end of the first century.

If it is from Paul's hand, it was probably written whilst Titus was in Crete. Its object was "to set in order the things that were wanting." After the introduction (1¹⁻⁴) it deals with the appointment of worthy men to Church offices

(15-16) and with Christian character (2-3).

Philemon is the only private letter preserved from Paul's correspondence. It is addressed to a friend, perhaps a business partner, and concerns the future of a runaway slave, Onesimus, for whom Paul asks forgiveness.

II. HEBREWS.

Hebrews.—This great work is certainly not a product of the genius of Paul. It is very generally attributed to Apollos, or to those who followed his Alexandrine method of thought.

But the integrity of the Epistle is doubtful. Some passages break the argument (e.g. 2¹⁻⁴; 3¹-4¹³; 5¹¹-6²⁰). Chaps. 3-4¹³ is a separate homily concerning the hope of Rest; 5¹¹-6²⁰ is a probably interpolated appeal for progress in knowledge.

The Epistle is an elaborate appeal for faith in Jesus, who is declared to be a Son of God (1¹⁻⁴), better than angels (1⁵⁻¹⁴), first among men (2⁵⁻¹⁸). He is the high priest of Christians (3¹; 4¹⁴-5¹⁰). His priesthood, however, is not Levitical, but of the order of Melchizedek (7¹⁻²⁵), and is exercised in heaven (7²⁶-9²⁷). All need of sacrifice is done away, because of the sacrifice He made (10¹⁻¹⁸). Upon this statement of the superiority of Christianity the author builds.

an appeal for faith (10¹⁹⁻²⁵); and urges the appeal by referring to early heroism (10²⁶⁻³⁹); recalling the history of past believers (11); and explaining the purpose of the trials, then testing the faith of his readers (12). The last section of the Epistle is taken up with friendly counsels. The closing sentences (13¹⁸⁻²⁴ or ²²⁻²⁵) are regarded by some as interpolated in order to secure belief in the Pauline authorship of the whole.

The question of date divides scholars into two schools, one of which argues for a date prior to A.D. 70, the other contends that A.D. 80-90 better suits the circumstances addressed.

III. CATHOLIC.

The remaining Epistles of the New Testament—distinguished as The Catholic Epistles—are associated with other members of the Apostolic company. They are seven in number, and traditionally ascribed:—1 to James; 2 to Peter; 3 to John; 1 to Jude.

James.—Tradition and scholarship are agreed that the brother of Jesus was the author of this Epistle. This opinion is reinforced by the harmonies between the letter and

the Logia in Matthew.

The Epistle may be described as the New Testament Book of Wisdom. Its object was to encourage the Christian Jews of the Dispersion to bear trial, and to guard themselves against servility towards wealth (2^{1·13}), disregard of moral behaviour (2^{14·26}), ungoverned speech (3^{1·12}), quarrelsomeness

and worldliness (41-17).

I Peter.—The persecution of 64 A.D. and the resulting alarm and confusion (cf. 16, 3¹⁶, 4¹⁹, 5⁹) form the historical background of this Epistle. In view of this situation the writer declared the Christian hope (1³⁻¹²) and its obligations (1¹³-2¹⁰), and then describes the Christian ethic in detail (2¹¹-3¹²). The problem of persecution is treated at length (3¹³-4¹⁹), and the latter is ended with an appeal to Church elders (5¹⁻¹¹),

II Peter.—Whilst no good reason for denying the authenticity of I Peter exists, the evidence is against the genuineness of the Second Epistle. Both time and place of its composition are unknown, the most probable date being 150-175 A.D.

The letter falls into three parts which concern Divine gifts (13-11); false teachers (112-22); and the Second Coming

of the Lord (31-18).

I, II, III John.—"No explanation of the origin of the Epistles" ascribed to the Apostle John "fits the facts so well as" the traditional one. The note of the Johannine school is obvious. In the First Epistle a few large ideas rule, e.g. God is light, love is the chief law, eternal life is in the Christ. The object of the letter is to emphasise the antagonisms between Christ and anti-Christ, believers and the "world," righteousness and evil, light and darkness.

The Second and Third Epistles were private communications to "the elect lady," and "Gaius the beloved," concerning the essential doctrine of the faith (II), and the duty of

receiving and encouraging the "brethren" (III).

Jude.—In this Epistle we have the original protest against the influence of heathenism, which the writer of II Peter used for his letter. This Epistle, probably authentic, written 75-90 A.D., is a cogent plea for an uncorrupted orthodoxy (vv. 3-4), in view of the deprayed spirit at work among Gentile Christians.

The Book of the Revelation.

Of the many Apocalyses treasured by separate Christian sects, this alone has won Canonical rank among the Western Churches. It is not authentic. Its authorship is unknown. The most probable date for its completion is Q5-100 A.D.

Some of its sections were not products of Christian thought, e.g. 7^{1.8}; 11^{1.13}; 12; 13; 17. Other parts were probably borrowed from earlier works of a like character, e.g. 18; 20; 21⁹-22⁵. Early Christian apocalyptical writing is repre-

sented, in some fragments, e.g. $7^{9\cdot 17}$ (prior to 70 A.D.); $14^{6\cdot 12}$ (a Christian fragment in an originally Jewish passage); and also in the editorial notes, $12^{10\cdot 11}$; 12^{17} ; and various

glosses, 138; 176; 1824; 1910; 1913.

A fascinating theory, based upon the use of early tradition in apocalypses, finds the originals of the various imageries in Babylonian mythology. Traces of the transition of creationmyths into prophecies, etc., exist in Jewish literature, and the figures are found in this work.

The general purpose of the composition is clear. It gives a prediction of the Coming of the Lord for judgment, when true Christians will be separated from the false, and the Roman Power, as the embodiment of Satan's spirit, be

destroyed.

The plan is most involved. After a description of the appearance of Jesus to John n Patmos, and His dictation of Seven letters to the Asian Churches (1-3), the seven events subsequent to the opening of a book in heaven are pictured (4-6). The vision is continued (after the interpolation 7¹⁻⁸) in 7⁹⁻⁸², and is followed by a vision of a Series of Sorrows which succeed the soundings of Seven Trumpets (8³-11¹⁹). Chapter 12 does not harmonise with the rest of the book, but it serves to introduce the Saga of the Beast (13). Three visions (14¹⁻⁵; 6-12; 14-20) follow. A vision of Seven Seals (15-16) continues the symbolism of the Seals and Trumpets. The Saga of chap. 13 reappears in a new guise in 17-18. A vision of the ultimate victory of the Christ completes the work.

Gunkel. Schopfung und Chaos.

CHAPTER VII

THE SACRED LITERATURE OF MUHAMMADANISM

THE Qur'an (reading), otherwise called El Furquân (the discrimination), El Mus'haf (the volume), El Kithab (the book), Edh D'Hikr (the reminder), was given by Muhammad to his followers as a transcript of revelations from heaven (Suras, 291, 16104, 26193).

His words were remembered or committed to writing, and

after his death the book was compiled by his followers.

Theoretically the Qur'an is an earthly copy of a divine original (Suras, 43³, 55⁷⁷, 85²²), once shown entire to the prophet by Gabriel, the archangel, and subsequently communicated piecemeal (Sura, 23³⁴).

With the exception of a few passages (Suras 1; 6104; 2793; 428; 1065; 37164; 6114) its words claim to be

actual oracles of Allah.

There are no versions of the Qur'an. After the battle of Yemâma (633 A.D.), when many of the best reciters of the sacred book were killed, Kaliph Abu Bakr persuaded Zeidibn-Thâbit to "search out the Qur'an, and bring it together."

The result was recognised as authoritative during the Kaliphates of Abu Bakr (632-634 A.D.), and Omar I. (634-643 A.D.). It was the first book in the language. Copies were multiplied as Muhammadanism spread, and with the increase of copies, "various readings" crept in. Kaliph Othman I. (644-655 A.D.), was induced to interfere in the interests of a pure text.

A careful revision was made under the superintendence of Zeid, and copies were despatched to the three chief cities of the Muslim Kingdom—Damascus, Basra, and Kufa. All earlier versions were burned, and the standard text has re-

mained uncorrupted.

The Qur'an consists of 114 Suras or chapters (literally rows or series) estimated to contain about 6225 'âyât or verses (literally signs) which in most cases mark a pause in the rhythm. These suras are not homogeneous, but are unsystematic clusters of fragments. Muhammad directed each fresh revelation to be "entered in such and such a Sura" and there is no clue, save that of congruity, to the proper context of any individual sentence.

The book is formally divided into 60 equal parts, each part being subdivided into 4 parts. Another division made to facilitate the reading of the whole during Ramadham arranges the work in 30 sections which are subdivided into

"acts of bowing."

A semi-poetical form, natural to the vehement rhetoric of the earlier Suras, which are inspired "by a wild force of passion and a vigorous imagination," is maintained throughout.

The Suras increase in length as the book proceeds. "The first twenty-two contain on an average five lines each. The next twenty have sixteen lines. The following fifty have an average of seventy lines. The average length of the suras written at Medinah is a hundred and ten lines."

The composition of the Qur'an covered the whole prophetic career of Muhammad (610-632 A.D.), and by far the larger number of Suras bear some indications of the period or circumstances in connection with which they sprang into being.

Nöldeke arrived at the following critical and masterly

re-arrangement :-

A. Suras delivered in Mecca. 610-622 A.D.

i. First Period, 610-615 A.D.—96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1.

ii. Second Period, 615-616 A.D.—54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18.

iii. Third Period, 617-622 A.D.—32, 41, 45, 16, 30, 11, 14, 12, 40, 38, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

B. Suras delivered in Medinah, 622-632 A.D. (1-11 A.H.)—2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58,

22, 48, 66, 60, 110, 49, 9, 5.

Muir gives the approximate chronological order of the Suras as follows:—

A. Meccan Suras.

i. First Period, 600-610 A.D.—103, 100, 99, 91, 106, 1, 101, 95, 102, 104, 82, 92, 105, 89, 90, 93, 94, 108.

ii. Second Period 613-615 A.D .- 96, 113, 74, 111.

iii. Third Period.—87, 97, 88, 80, 81, 84, 86, 110, 85, 83, 78, 77, 76, 75, 70, 109, 107, 55, 56.

iv. Fourth Period .- 67, 53, 32, 39, 73, 79, 54, 34, 31,

69, 68, 41, 71, 52, 50, 45, 44, 37, 30, 26, 15, 51.

v. Fifth Period.—46, 72, 35, 36, 19, 18, 27, 42, 40, 38, 25, 20, 43, 12, 11, 10, 14, 6, 44, 28, 23, 22, 21, 17, 16, 13, 29, 7. Indeterminate, 113, 114.

B. Medinah Suras.

i. First Period, 622-627 A.D.—98, 2, 3, 8, 47, 62, 5, 59, 4, 58, 65, 63, 24, 33, 57, 61.

ii. Second Period, 627-632 A.D.-48, 60, 66, 49, 9.

Rodwell gives the following list of "the main events with which the Suras stand in connection."

The visions, the period of mental depression and reassurance, the Fatrah or pause, during which Muhammad waited for a repetition of the angelic vision, his labours in comparative privacy, his struggles with the Meccan unbelief, followed by the period of his second vision, the first emigration, reference to Jewish and Christian history, conversion of Omar (617 A.D.), journey to Ta'if (620 A.D.), intercourse with Meccan pilgrims, vision of the midnight journey, meeting at Akaba, command to the faithful to emigrate to Yathrib (afterwards renamed El Medinah, the city, or Medinat-en-nabi, the city of the prophet), escape of Muhammad from Mecca, the Hegira, treaties with Christian tribes, increasing acquaintance

with Christian doctrine, battle of Badr, battle of Ohod, siege of Medinah (627 a.D.), convention of Hudaibiya, embassy to Chosroes, king of Persia, embassy to the Governor of Egypt and to the king of Abyssinia, conquest of certain Jewish tribes, conquest of Mecca, submission of the Christians of Nedjran, of Aila, and of Ta'if, submission of Hadramont, Yemen, etc., last pilgrimage to Mecca.

In the earlier Suras, Muhammad's solitary musings (608-610 A.D.) are reflected in passionate warnings and pictures of judgment and overwhelming. These utterances castigated the idolatry (Sura 1), the love of gain, and the materialistic temper of the times (100). They borrowed their imagery from the starting of the caravans, the darkness, the night, etc., and their form suggests the primitive Hija or satire, to

which Arab superstition attributed magic powers.

After the prophet's call in 610 A.D., to "recite in the name of the Lord who hath created man" (96), and the second appearance of Gabriel, who stood "in the highest part of the horizon" (53), and Muhammad's commission to "arise and preach" (74), the Suras lose their glow and power. More prosaic pleas and denunciations mark the early ministry (610-615 A.D.) of Islam, which quickly took on those peculiarities by which the faithful were separated from the national orthodoxy. The final cleavage—

"O unbelievers I will not worship what ye worship; Ye have your religion, I have my religion,"

is reflected in 109, 53, 7. Persecution followed, and the

believers sought safety in exile (616 A.D.).

The Suras delivered between 616-620 A.D., when the ban against Islam was removed, are mainly argumentative. A settled phraseology appears. Such words as Musalmans, Islam, believer, etc., acquired technical values. And questions relating to Muhammad's inspiration, and the validity of his prophesyings, are frequently in evidence (32, 39, 41). Hebrew and Christian stories frequently occur, and constant reference is made to the Old and New Testaments, which

the believers were enjoined to accept as the word of God on

penalty of hell.

The collapse of the confederacy against the new faith, 620 A.D., is reflected in the increasingly bold tone of the Suras of the period (46). But a season of disappointment followed, during which the prophet almost lost heart (72). Hope returned, and from the first pledge of Akaba, 621 A.D., the fortunes of Islam rose steadily. Contention with the unbelievers was unceasing (6, 35, 64, 16). The prophet's endeavour to conciliate Jews and Christians has its reflection in a lavish use of their legends (19, 11, 12, 28). Mecca held out in obstinate refusal to adopt the new faith, and after men from Medinah had taken a second pledge, the Hegira began, 622 A.D., Muhammad, with Abu Bakr (9), being the last of the emigrants.

The Qur'an gives a sufficiently clear outline of the last ten years of the prophet's life—spent in his adopted city. His labours for the conversion of the population, especially the Jewish element, were protracted and earnest (2, 52). But Islam was rapidly becoming a new people, and new laws were necessary. The lengthy Suras of this period form the basis of all Muhammadan custom, ritual and law (2, 4, 5). The position of women (4, 24), the laws of inheritance (4), the regulations for pilgrimage (2), for marriage (33), for war

and its spoils (3, 8, 47, 61), have each their place.

In civil law, as in religion, the Qur'an holds the place assigned to it by Muhammad in his final address during the pilgrimage A.H. 10:—

"Verily I have fulfilled my mission, I have left among you a plain command, the Book of Allah, and manifested ordinances, which, if ye hold fast, ye shall never go astray" (Sura 9).

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